SECRETS

MAGNUS

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THE SECRETS OF *Albertus Magnus*:

Of the Vertues of HERBS, STONES, and certain BEASTS.

Whereunto is newly added,

A ſhort Diſcourſe of the Seven Planets, governing the Nativities of CHILDREN.

Alſo a Book of the ſame Author,

Of the Marvellous Things of the World, and of certain things, cauſed of certain Beaſts.

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To the Reader.

SIthence it is manifestly apparent that this Book of Albertus Magnus *hath been of long time in the* Italian, French, *and* Latine *Tongues: I thought if it were also in* English, *it would be received with the like acceptation. Therefore I have in the Translation omitted nothing which therein is published: but thou shalt find therein one later addition of the Governance of the seven Planets in the* Nativities *of Children. which is worthy noting. Wherefore use this Book for thy Recreation (as thou art wont to use the Book of* Fortune. *(For assuredly there is nothing herein promised but to further thy delight. So accept my pain, thy pleasure. I refer thee to the tryal of some of his secrets, which as thou shalt find true in part, or all, I leave to thine own report or commendation.*

THE

THE SECRETS OF *Albertus Magnus.*

The First Book.

Of the Vertues of Herbs,

ARISTOTLE, the Prince of Philosophers, saith in many places, that every Science is of the kind of good things: But notwithstanding, the Operation sometime is good and sometimes ill; as the Science is changed unto a good, to an evil end, to the which it worketh. Of the which saying, two things are concluded: The first is, that the Science of Magick is not evil, for by the knowledge of it, evil may be eschewed, and good by means thereof, may be followed.

The ſecond thing is alſo concluded, ſo much as the effect is praiſed and highly eſteemed for the end, and alſo end of Science is diſpraiſed, when it is ordained to good, or to vertue. It foloweth then, that every Science or Facul or Operation, is ſometimes good, and ſom times evil.

Therefore, becauſe Science of Magi is a good knowledge (and it is preſuppoſ and is ſomewhat evil in beholding of cau and natural things, as I have conſidered a perceived in very many ancient Autho yea, and I *Albert*, my ſelf have found the truth in many things, and I ſuppoſe imagine the truth to be in ſome part the Book of *Chirander*, alſo the Book *Alhorack*.

Firſt therefore, I will ſhew and decl the natures and vertues of certain Her Secondly, the Operation and Eſtimat of certain Stones, and their vertues. A thirdly, of certain Beaſts, and the ver alſo of them.

The Names of the Herbs.

Elitropia.	Marigold.
Ortica.	Nettle.
Virga paſtoris.	Wild Taſil.
Celidonia.	Celendine.
Provinca,	Perwinke.
Mepeta Cala.	Mint, or Peniroyal.
Lingua Canis,	Hounds-tongue.
Juſquianus.	Henbane.
Lilium.	Lillie.
Viſcus querci.	Miſſeltoe.
Centaurea.	Centory.
Salvia.	Sage.
Verbena.	Vervin.
Meliſophylos.	Smollage.
Roſa.	Roſe.
Serpentina.	Snakes graſs.

All theſe forenamed Herbs ſhalt thou find in their ſeveral places, with their wonderful Operations and Workings, but yet thou muſt obſerve the times and ſeaſons, wherein they ſhould be miniſtred and put in practice.

THe firſt Herb is called with the men of *Chaldea*, *Elos*, with the *Greeks Matuchol*, with the *Latines Elitropium*, with the *Engliſh-men Marigold*: whoſe interpretation is of *Elion*, that is, the Sun and Troop that is, alteration or change, becauſe it turned according to the Sun. The vertu of this Herb is marvellous; for if it be gathered, the Sun being in the Sign *Leo* in *Auguſt*, and wrapped in the Leaf of a Laure or Bay-tree, and a Wolfs tooth added there to; no man ſhall be able to have one wor to ſpeak againſt the Bearer thereof, but word of peace: if any thing be ſtoln, if the Bearer of the things before named, lay them under his head in the night, he ſhall ſee the Thief, and all his conditions. Moreover, the aforeſaid Herb be put in any Church where Women be, which have broken Matrimony on their part: they ſhall never be able to go forth of the Church, except it be put away. And this laſt point hath been proved, and is very true.

THe ſecond Herb is called of the men of *Chaldea*, *Roibra*, of the *Greeks*, *Oli-*

ribu

ribus, of the *Latines* or *French-men*, *Urtica*, of *English-men* a *Nettle*. He that holdeth this Herb in his hand, with an Herb called *Milfoil*, or *Yarrow*, or *Nosebleed*, is sure from all fear, and fantasie, or Vision. And if it be put with the juice of *Housleek*, and the bearers hand be anointed with it, and the residue put in Water, if he enter in the Water where Fishes be, they will gather together to his hands, adding *Adpiscellum*: And if his hand be drawn forth, they will leap again to their own places where they were before.

THe third Herb is named by the *Chaldees Lorumboror*, of the *Greeks Allomar*, of the *Latines Verga pastoris*, of the *English-men Wild Teasel*. Take this Herb and temper it with the juice of *Mandrake*, and give it to a Bitch, or to any other Beast, and it shall be great with a young one in the own kind, and shall bring forth the Birth in the own kind, of the which young one, if the Gum Tooth be taken and dipped in the meat or drink, every one that shall drink thereof, shall begin anon Battel, and when thou wouldst put it away, give

give to him the juice of *Valerian*, and Peace shall be anon among them as before.

THe fourth Herb is named Aquilaris, of the *Chaldees*, because it springeth in the time, in which the Eagles build their Nests. It is named of the *Greeks Valian*, of the *Latines Celidonia*, and of *English-men Celendine*. This Herb springeth in the time, which Swallows, and also the Eagles make their Nests. If any man shall have this Herb, with the heart of a Mole, he shall overcome all his Enemies, and all matters in Suit, and shall put away all debate.

And if the before-named Herb be put upon the head of a sick man, if he should dye, he shall sing anon with a loud voice, if not, he shall weep.

THe fifth Herb is named of the *Chaldees Iteriſi*, of the *Greeks Vorar*, of the *Latines Prunentlis*, or *Provinca*, of *English-men Perwinke*. When it is beaten unto Powder, with Worms of the Earth wrapped about it, and with an Herb called

led *Semper viva*, in *English Housleek*. It induceth love between Man and Wife, if it be used in their Meats. And if it shall be put to the mouth of the Beast called the Bugill, he shall break anon in the midst. And this was proved of late time.

If the said confection be put in the fire it shall be turned anon into blue colour.

THe sixth Herb is named of the *Chaldees Bleich*, of the *Greeks Reius*, of the *Latines Nepita*, of *English-men Calamint*, otherwise *Peniroyal*. Take this Herb and mix it with the Stone found in the Nest of the Bird called the Lapwing, or black Plover, and rub the Belly of any Beast, and it shall be with Birth, and have a young one, very black in the own kind. And if it be put to their Nostrils, they shall fall to the ground anon as dead, but a little space after they shall be healed. Also if the aforesaid Confection be put in a Vessel of Bees, the Bees will never flye away, but they shall gather together there. And if the Bees be drowned, and like as they were dead, if they be put in the aforesaid confection

fection, they ſhall recover their life after a little time, as by the ſpace of one hour, for it is proportioned to the quality loſt. And for a ſure proof, if drowned Flies be put in warm Aſhes, they will recover their life after a little ſpace.

THe ſeventh Herb is named of the *Chaldees Algel*, of the *Greeks Orum*, of the *Latines Lingua Canis*, of *Engliſh-men Hounds-tongue*. Put thou this Herb with the heart of a young Frog, and her Matrice, and put them where thou wilt, and after a little time all the Dogs of the whole Town ſhall be gathered together.

And if thou ſhalt have the aforenamed Herb under thy foremoſt Toe, all the Dogs ſhall keep ſilence, and have no power alſo to bark. If thou put the aforeſaid thing in the neck of any Dog (ſo that he may not touch it with his mouth) he ſhall be turned always round about like a turning Wheel, until he fall unto the ground as dead, and this hath been proved in our time.

THe eighth Herb is named of the *Chaldees Manſela*, of the *Greeks Venoſin*, of

of the *Latines Jusquians*, of the *English-men Henbane*. Take thou this Herb and mix it *cum Regalis Hermodatalis*, put them in the meat of a mad Dog, and he will dye anon. And if thou put the juice of it with the aforesaid things in a Silver Cup, it shall be broken very small. Also if thou shalt mixt the aforesaid thing with any of the Blood of a young Hare, and keep it in the Skin of a Hare, all the Hares will be gathered there until it be removed.

THe ninth Herb is named of the *Chaldees Ango*, of the *Greeks Amala*, of the *Latines Lilium*, of the *English-men* a *Lilly*. If thou wilt gather this Herb (the Sun being in the Sign of the Lyon) and mix it with the juice of Laurel or Bay-tree, and afterward thou put that juice under the Dung of Cattel a certain time, it shall be turned unto Worms, of the which if Powder be made, and put about the Neck of any man, or in his Cloaths, he shall never sleep, nor be able to sleep until it be away. Many more things may be done with the vertue and juice of this aforesaid Herb.

And if thou put the aforesaid thing under the Dung of Cattel, and anoint any man with the Worms breeding thereof, he shall be brought anon unto a Feaver. And if the aforesaid thing be put in any Vessel where there is Cows Milk, and be covered with the Skin of any Cow of one colour, all the Kine shall lose their Milk.

THe tenth Herb is called of the *Chaldees*, *Luperar*, of the *Greeks Assifena*, of the *Latines Viscus querci*, of *English-men Misslets*. And it groweth in a tree, being hol'd through. This Herb, with a certain other Herb, which is named *Martegon*, that is, *Silphion*, or *Laserpitium*, as it is Written in the *Almaines* Language, it openeth all Locks. And if the aforesaid things being put together, be put in the mouth of any Man, that any thing, if it should happen, it is set on his heart, if not, it leapeth back from his heart. If the aforesaid thing be hanged up to a Tree with the Wing of a Swallow, there the Birds shall gather together within the space of five miles. And this last was proved in my time.

The

THe eleventh Herb is named of the *Chaldees*, *Isiphilon*, of the *Greeks Orgelon*, of the *Latines Centaurea*, of the *Englishmen Centory*, which saith, that this Herb hath a marvellous vertue, for if it be joyned with the Blood of a Female Lapwing, or black Plover, and put with Oyl in a Lamp, all they which compass it about shall believe themselves to be Witches: so that one shall believe of another, that his head is in Heaven, and feet in the Earth. And if the aforesaid thing be put in the fire, when the Stars shine, it shall appear, that the Stars run one against another, and fight. And if the aforesaid Plaister be put to the Nostrils of any Man, he shall flye away sharply, through fear that he shall have; and this hath been proved.

The twelfth Herb is named of the *Chaldees Colorio*, or *Coloricon*, of the *Greeks Calamor*, of the *Latines* commonly *Salvia*, of the *English-men Sage*: This Herb being putrified under Dung of Cattel, in a Glasen Vessel, bringeth forth a certain Worm or Bird, having a tail after the fashion of a Bird, called a black Mack, or *Owsell*,

fell, with whoſe Blood, if man be touched on the Breaſt, he ſhall loſe his ſenſe or feeling the ſpace of fifteen days and more. And if the aforeſaid Serpent be burned, and the Aſhes of it be put in the fire, anon there ſhall be a Rainbow, with an horrible Thunder.

And if the aforeſaid Aſhes be put in a Lamp and kindled, it ſhall appear that all the houſe is full of Serpents, and this hath been proved of men of late time.

Many more worthy things may be experimented, and put in practiſe, but yet I counſel thee to go forward, and by much Reading thou ſhalt gather much knowledge So adviſing thee to go forward, in the peruſing theſe few Secrets.

The thirteenth Herb is named of the *Chaldees Olphavas*, of the *Greeks Hiliorion*, of the *Latines Verbena*, of the *Engliſh-men Vervin*. The Herb (as Witches ſay) gathered, the Sun being in the Sign of the Ram, and put with grain or Corn of *Piony* of one year old, healeth them that are ſick of the Falling-ſickneſs. And if it be put in a fat ground, after eight weeks Worms ſhall be engendred; which if they ſhall touch any man, he ſhall dye anon. If the aforeſaid thing be put in a Dove or Culver-houſe, all the Doves or Culvers ſhall there gather together. And if the powder of them be put in the Sun, it maketh the Sun ſeem blew. If the powder be put in a place where men dwell or lye between two Lovers, anon there is made ſtrife between them.

The fourteenth Herb is named of the *Chaldees Celayos*, of the *Greeks Cáſin*, of the *Latines Meliſopholos*, of *Engliſh-men Smallage*. Of the which Herb Mr. *Floridus* maketh mention. This Herb being gathered green, and taken with the juice of the Cypreſs-tree, of one year, put in

Gruel, maketh the Gruel to appear ful of Worms, and maketh the bearer to b gentle and gracious, and to vanquish hi Adversaries. And if the aforesaid Herb be bounden to an Oxes neck, he shal follow thee whithersoever thou wilt go.

THe fifteenth Herb is named of the *Chaldees Gleriſa*, of the *Greeks Iſa phinus*, of the *Latines Roſa*, of *Engliſh-men a Roſe*; and it is an Herb whose flower i very well known. Take the Grain or Corn of it, and the Corn of Mustard-Seed and the foot of a Weesel: hang all these in a Tree, and it will never bear fruit after. And if the aforesaid thing be put about a Net, Fishes will gather togethe there. And if *Magaris* shall be dead and put in the aforesaid Commixtion half a day, it shall recover the life, although it be not forthwith yet gotten. And i the aforesaid Powder be put in a Lamp and after be kindled, all men shall appea black as the Devil. Also if the aforesaid Powder be mixed with Oyl of the Olive tree, and quick Brimstone, or the house anointed with it, when the Sun shineth, i will seem all in a flame. The

THe sixteenth Herb is called of the *Chaldees Carturlin*, of the *Greeks Pentaphylion*, of the *Latines Serpentina*, in *English Snakes-grass*. This Herb is well enough known with us: This Herb put in the ground with the Leaf called *Three-leaf-Grass*, engendreth red and green Serpents, of which if Powder be made, and put in a burning Lamp, there shall appear abundance of Serpents. And if it be put under the head of any Man, from henceforth he shall not dream of himself.

The manner of working all these aforenamed things, that the effect may be good in their Planets, is in their hours, and days, and great regard had to the observation of their due times.

There be seven Herbs that have grea
vertue, after the manner of *Alexander* th
Emperour, and these have their vertues o
the influence of the Planets. And there
fore every one of them taketh their vertu
from the higher natural powers.

The first is the Herb of the Planet *Sa-*
turnius, which is called *Affodilus*, *Affodily*
The juice of it is good against the pain o
the Reins and Legs: let all them that suffe
pain of the Bladder, eat it, the Root of i
being a little boyled. Likewise if Me
possessed with Evil Spirits, or Mad Men
bear it in a clean Napkin, they shall be deli
vered from their Disease, and it suffereth no
Devil in the house. If Children that bree
Teeth bear it about them, they shall bree
them without pain: It is good that a Ma
bear with him a Root of it in the Night, fo
he shall not fear, nor yet be hurt of others.

The second is the Herb of the Su
which is called *Poligonia*, or *Coraligiol*
This Herb taketh name of the Sun; fo
it engendreth greatly, and so this Her
worketh many ways.

Othe

Others calleth this Herb *Alchone*, which is the house of the Sun: This Herb healeth the passions and griefs of the heart and stomach: He that toucheth this Herb hath a vertue of this Sign or Planet. If any man drink the juice of, it maketh him to do often the act of Generation: And if any man bear the Root thereof, it helpeth the grief of the Eyes: and if he bear it with him before he have any grief, there shall come to him no grief of his Eyes: It helpeth them also that are vexed with the Phrensie, if they bear it with them in their Breast.

It helpeth them also that are diseased with an Impostume in the Lungs, and maketh them to have a good breath, and availeth also to the flix of Melancholus Blood.

The third is the Herb of the Moon, which is called *Chybostates*. The juice of it Purgeth the pain of the Stomach, and Breast-plates: the vertue of it declareth that it is the Herb of the Moon. The Flower of this Herb Purgeth great

Spleens and healeth them, becauſe this Herb increaſeth and decreaſeth as doth the Moon. It is good againſt the ſickneſs of the eyes, and maketh a ſharp ſight. It is good againſt the blood of the eyes. If thou put the Root of it brayed upon the eye, it will make the eye marvellous clear, becauſe the light of the eyes *Propinquatum miſtion*, is of the ſubſtance of the Moon. It alſo good to them that have any evil ſtomach, or which cannot digeſt their Meat, by drinking the juice thereof: Moreover, it is good to them that have the Swine-Pox.

The fourth Herb is called *Amogloſſa*, *Plaintaine*. The root of this Herb is marvellous good againſt the pain of the head, becauſe the ſign of the Ram is ſuppoſed to be the houſe of the Planet *Mars*, which is the head of the whole world. It is good alſo againſt evil cuſtoms of a Mans Stones, and rottenneſs or filthy Biles, becauſe his Houſe is the Sign *Scorpio*, and becauſe part of it holdeth *Sperma*, that is the Seed which cometh againſt the Stone; whereof all living things be ingendred and formed.

Alſo

Alſo the juice of it is good to them that be ſick of the perillous Flux, with excoriation, or raiſing of the Bowels, continual Torments, and ſome Blood iſſuing forth: and more, it purgeth them that do take and drink thereof, from the ſickneſſes of the Flux of Blood or Emrhoids, and of the diſeaſe of the Stomach.

THe fifth is of the Herb of the Planet *Mercurius*, which is named *Pentaghilon*, in Engliſh *Cinquefoile*, or the Five-leaved Herb, of others *Pentatactulus*, of others, *Sape declinans*, of certain *Capedolo*. The Root of this Herb brayed and made in a Plaiſter, healeth Wounds and Hardneſs.

Moreover, it putteth away quickly the diſeaſe called the Swines-Pox, if the juice of it be drunken with Water: It alſo healeth the Paſſions or griefs of the Breaſt, if the juice of it be drunken. It alſo putteth away the Tooth-ach. And if the juice of it be holden in the mouth, it healeth the grief of the mouth: and if a man bear it with him, it will be to him a help.

Moreover, if any Man will ask any thing of a King or Prince, he giveth abundance of Eloquence if he have it with him, and he ſhall obtain the thing he deſireth. It is alſo good to have the juice of it, for the grief of the Stone, and the ſickneſs which letteth a man that he cannot piſs.

The ſixth is the Herb of the Planet *Jupiter*, and it is named *Acharon*, of certain Juſquians, *Henbane*. The Root of it put upon Botches healeth them, and keepeth the place from inflamation of any Blood. If any Man ſhall bear it before the grief come upon him, he ſhall never have Botch.

The Root of it is alſo profitable againſt the Gout in the feet, when it is brayed and put upon the place that ſuffereth the pain or grief. And it worketh by vertue of thoſe Signs which have Feet, and look upon the Feet, and if the juice of it be drunken with Honey or Wine, and Honey ſodden together, it is profitable againſt the griefs of the Liver, and all the paſſions thereof, becauſe *Jupiter* ruleth the Liver.

Likewiſe, it is profitable to them that would do often the act of Generation, and

to them that desire to be loved of Women, f they bear it with them, for it maketh he bearers pleasant and delectable.

The seventh is the Herb of the Planet *Venus*, and is called *Pisterion*, of some *Hierobotane*, *i. e. Herba columbaria & Verbena* Verven.

The Root of this Herb put upon the neck healeth the Swine-Pox, Imposthumes behind he Ears, and Botches of the Neck, and uch as cannot keep their Water.

It healeth Cuts also and Swelling of the Evil, or Fundament, proceeding of an inflamation which groweth in the Fundaments, and the Emorhods. If the juice of t be drunk with Hony and Water sodden, t dissolveth those things which are about he Lungs and Lights. It is also of great trength in Venerial pastimes. If any nan put it in his House or Vineyard, or in he gronnd, he shall have great store of increase: Moreover, the Root of it is good or all those which will plant Vineyards or Trees. If Infants bear this Herb, they hall be very apt to learn, and love Learing, and they shall be glad and joyous:

Yet

Yet this is to be marked, that these Herb
be gathered from the three and twentiet
day of the Moon, until the thirtieth day
beginning the Sign *Mercurius*, by the spa
of a whole hour, and in gathering mak
mention of the passion or grief, and th
name of the thing, for which thou dos
gather it, and the self Herb: notwith
standing, lay the Herb upon Wheat or Bar
ley, and use it afterwards unto thy uses.

Francis Griffith his Book

THE

The Second Book.

Of the Vertues of certain Stones.

NOw becauſe I have ſpoken before of the vertues of certain Herbs, now in this preſent Chapter, I will ſpeak of certain Stones, and of their effects and marvellous Operations.

Magnes the *Load-Stone.*
Opthalmus.
Feripendamus.
Topazion.
Memphitis, lapis juxta Memphim urbem, in Ægypto.
Abaſton.
Agathes.
Elmundus.
Berillus.
Coralliss.
Elotropia
Calcedonius
Buggates.
Onix.
Sylomites.
Medoria.
Adamas, Diamond.
Alectoria.
Amariſtus.
Celonites.
Criſtallus.
Epiſtrites.
Celidonius.
Bena.

Iſtmos.

Istmos			*Fabrices*
Chrysolitus			*Gerattides*
Nichomay			*Quirini*
Radianus			*Luperius*
Vnces			*Lazuli*
Smaragdus			*Iris*
Gallasia			*Galerites*
Draconites			*Echites*
Tepshitites			*Hiacinthus*
Orithes			*Saphirus.*
Spunus			

If thou wilt know whether thy Wife be Chaste or no.

TAke the Stone which is called *Magnes*, in *English* the Loadstone; it is of sad blew colour, and is found in the Sea of *Inde*, and sometimes in the parts of *Almain*, in the Province which is called *East-France*. Lay this Stone under the head of a Wife, and if she be Chaste; she will embrace her Husband, if she be not Chaste, she will fall anon forth of the Bed. Moreover, if this Stone be but brayed and scattered upon Stones in four corners of the house; they that be sleeping shall flee the house, and leave all.

If

If thou wilt be made Invisible.

Take the Stone which is called *Opthalmeus*, and wrap it in the leaf of the Laurel or Bay-tree, and it is called, *Lapis Othalmicus*, whose colour is not named, for it is of many colours, and it is of such vertue, that it blindeth the sight of them that stand about. *Constantinus* carrying this in his hand, was made Invisible therewith.

If thou wilt provoke sorrow, fear, terrible Fantasies, and debate.

Take the Stone which is called *Onyx*, whose colour is black, and that kind is best that is full of black Veins. It cometh from *Inde* into *Araby*, and if it be hanged upon the Neck or Finger, it soon stirreth up sorrow and heavinesse in a Man, and also terrors and debate; and this hath been proved by Men of late time.

If thou wilt burn a Mans Hand without Fire.

TAke the Stone which is called *Feri pendamus*, which is of yellow colour and if it be hanged upon the neck of any man, it health *Areticum*: also if this Stone be griped straightly it will burn the hand and therefore it must be touched lightly and gently.

If thou wilt kindle the mind of any man to joy, and make his Wit sharp.

TAke this Stone which is called *Silonites*, it groweth in the bosom of a Snail at *Inde*, called *Corcuses*, and there is of divers kinds of it, as White, Red, and Purple colour. Others say that it is Green and found in the parts of *Persia*. And as old Phylosophers say, if it be tasted it giveth knowledge of cetain things to come. If it be put underneath the tongue, especially in the first Moon, it hath a vertue onely for an hour. Therefore being in the Tenth Moon, hath this vertue in the First or Tenth hour: but there is moving in the order, because when it is under the Tongue, if our thoughts be to any busi-

buſineſs whether it ought to be or no: if it ought to be, it is fixed ſtedfaſtly to the heart, ſo that it may not be plucked away: if not, the heart leapeth back from it. Alſo Philoſophers have ſaid, that it healeth *ptiſicos*, and weak men.

If thou wilt that ſeething water come forth anon after thou haſt put in thy hand.

TAke the ſtone which is called Topazion for the Oyle Topaſis, or becauſe it heweth a ſimilitude like Gold: and there be two kinds of it, one is utterly like Gold, and this is more precious. The other kind is of the colour of ſaffron, of brighter colour than Gold is, and this is more profitable; it hath been proved in our time, that if it be put in ſeething water, it maketh it to run over: but if thou put thy hand in it, the water is quickly drawn out: and this there was one of our brethren that did it at *Paris*, it is good alſo againſt *Emothoicam et ſtimatium* or lunatick paſſion or grief.

If

If thou wilt pluck off the Skin of thine, a another mans hand.

Take the Stone which is called *Medor.* of the Region *Media*, in the which the peo ple dwelling are called *Medi.* And ther be two kinds thereof, black and green. I is ſaid of old Philoſophers, and alſo of Ph loſophers of later times, that if the blac be broken, and diſſolved in hot water, any man waſh his hands therein, the Skin o his hands ſhall be plucked off anon. Philoſo phers ſay alſo, that it is good againſt th gout, and blindneſs of the eyes, and it nou riſheth hurt and weak eyes.

If thou wilt that a man ſuffer no pain nor tormented.

Take the Stone which is called *Men phitis*, of the City *Memphis*: It is ſtone of ſuch vertue, as *Aaron* and *Herm* ſay, If it be drunken and mixed with w ter, and given to him to drink, which ſhou happen to be burned, or ſuffer any to ments, that Drink induceth ſo gre un

unableneſs to feel, that he that ſuffereth feeleth neither pain nor tormenting.

If thou wilt make a fire continually unable to be quenched or put out.

TAke the Stone which is called *Asbaſton*, and it is of the colour of Iron, and there is found very much of it in *Arabia*. If this Stone be kindled or inflamed, it may never be put out or quenched, becauſe it hath the nature of the firſt Feahers of the *Salamander*, by reaſon of moiſty atneſs which nouriſheth the fire kindled in t.

If thou wilt overcome thine Enemies.

TAke the Stone which is called *Adamas*, in Engliſh Speech a *Diamond*. It s of a ſhining colour, and very hard, inſouch that it cannot be broken but by e Blood of a Goat, and it groweth in *rabia*, or in *Cypreſs*. And if it be bound the left ſide, it is good againſt Enemies, adneſs, Wild Beaſts, Venomous Beaſts, d Cruel Men, and againſt Chiding d Brawling, and againſt Venom, and

invasion of fantasies, and some call it *Damus*

If thou wilt shew perils and terrible things and have a strong heart.

Take the Stone which is called *Agathes* and it is black, and hath white veins.

There is another of the same kind, like to white colour; and the third groweth in a certain Isle, having black veins: and that maketh to overcome perils, and giveth strength to the heart, maketh a man might pleasant, delectable, and helpeth against adversaries.

If thou desire to obtain any thing from any Man.

Take the Stone which is called *Alectori* and it is a Stone of a Cock, and it is white as the Christal, and it is drawn out of the Cocks Gizzard or Maw, after that he hath been Gelded more then four years, and is of the greatness of a Bean. It maketh the Belly pleasant and stedfast, and put under the Tongue, it quencheth thirst. And this last hath been proved in our time, and perceived it quickly.

If thou wilt overcome Beasts, and Interpret or Expound all Dreams, and Propheſie of things to come.

TAke the Stone which is called *Eſmundus*, or *Aſmundus*; it is of divers colours, it putteth away Poyſon, and maketh a man to overcome his Adverſaries, and the gift of Propheſying, and the Interpretation of all Dreams, and maketh a man to underſtand dark Queſtions, hard to be underſtood, or aſſailed.

If thou wilt have good underſtanding of things that may be felt, and that thou may not be made Drunk.

TAke the Stone which is called *Amathyſtus*; it is of purple colour, and the beſt is found in *Inde*, and it is good againſt drunkenneſs, and giveth good underſtanding in things that may be underſtood.

If thou wilt overcome thy Enemies and flye Debate.

TAke the Stone which is called *Berill* it is of pale colour, and may be se through as Water, bear it about with th and thou shalt overcome all Debate, a shalt drive away thy Enemies, and ma thy Enemy meek. It causeth a man to well mannered, as *Aaron* saith; it give also good understanding.

If thou wilt forejudge or Conjecture of things to come.

TAke the Stone which is called *Celoni* it is Purple and divers other Colou and it is found in the head of the Sn If any man will bear this Stone under Tongue, he shall forejudge and tell of thi to come. But notwithstanding it hath vertue but shining.

Prima cum fureit, accensa, & crescens m tes in Ultima descendente.

So meaneth *Aaron* in the Book of Ver of Herbs and Stones.

If thou wilt pacifie Tempests and go over Floods.

Take the Stone which is called *Coral*, ome be red and some be white. And it hath een proved that it stencheth anon Blood, nd putteth away the Foolishness of him that eareth it, and giveth Wisdom. And this ath been proved of certain Men in our time; nd it is good against Tempests and perils f Floods.

If thou wilt kindle Fire.

Take the Christial, and put it nigh under ae Circle of the Sun, that is to say, against ne Sun, and put it nigh any thing that may e burned, and incontinently the heat of ne Sun shining will set it on fire: and if it e drunk with Honey it increaseth Milk.

If thou wilt that the Sun appear of Bloody Colour.

Take the Stone which is called *Elitro-a.* It is green like to the precious Stone lled the *Emerand*; and it is sprinkled ith Bloody drops. The Necromancers ll it *Gemma Babilonica*, the precious one of *Babylon*, by the proper name.

But if it be anointed with the juice of a Herb of the ſame name, and be put in a Veſſel full of water, it maketh the Sun to ſeem of bloody colour; as if the Eclipſe were ſeen. The cauſe of this is, for it maketh all the Water to bubble up unto a little Cloud, which making the air thick hindereth the Sun that he cannot be ſeen but as it were red in a thick colour, a little after the Cloud goeth away by dropping down like Dew, as it were drops of Rain. This alſo borne about a man, maketh a man of good fame, whole, and of long life. It is ſaid of old Phyloſophers, that a man anointed with an Herb of this name, as we have ſaid before, excelleth with vertue, and *Elitropia* is found many times in *Cypres*, and in *Inde*.

If thou wilt make Water cold, that ſeethet on the Fire.

TAke the Stone which is called *Epribetes* which put in Water againſt the eye of the Sun, putteth forth fiery beams of the Sun: and it is ſaid of old and new Phyloſophers, if it be put in ſeething wa-

ter

ter, the bubling up, or seething will soon cease, and a little after, it will wax cold, and it is of a shining and ruddy Stone.

If thou wilt eschew Illusion and Fantasies, and overcome all causes or matters.

Take the Stone which is called *Calcedonius*, and it is a pale brown colour, and somewhat dark: if this be pierced, and hanged about the neck, with the Stone which is called *Sinerip*: it is good against all fantastical Illusions, and it maketh to overcome all causes or matters in juice, and keepeth the body against thy Adversaries.

If thou wilt be pleasant.

Take the Stone which is called *Celidonius*, of which there is some that is black, and somewhat red, and it is drawn out of the Bellies of Swallows. If that which is somewhat red, be wrapped in a Linnen Cloth, or in a Calves Hide, and borne under the left arm-hole, it is good against madness and old sicknesses, and diseases, and the sleeping or forgetful Maladies,

and *Contra epidimiam*, which is a Scabb that runneth through the whole body.

Evax saith, That this Stone maketh a Man Eloquent, acceptable, and pleasant. The black Stone is good against Wild Beasts and Wrath, and bringeth the business begun to an end. And if it be wrapped in the leaves of *Celidon*, it is said that it maketh the sight dull: and they should be drawn out in the Month of *August*, and two Stones are found oftentimes in one Swallow.

If thou wilt be Victorious against thy Adversaries.

TAke the Stone which is called *Bagates*, and it is of divers colours. The ancient Phylosophers say, that it hath been proved in the Prince *Alcides*, which as long as he did bear it, he had always Victory; it is a Stone of divers colours, like the Skin of a Kid.

If thou wilt know any thing to come.

TAke the Stone which is called *Bena*, which is like a Beasts Tooth, and put it

under thy Tongue: and as *Aaron* and he old Phylosophers saith, as long as thou ost hold it, thou mayest conjecture and ell of things to come, and thou shalt not rr in any wise forejudging.

If thou wilt that thy Garment cannot be Burned.

TAke the Stone which is called *Histmos*, which, as *Isidorus* saith, is like to Saffron, and it is found in a part of *Spain*. This Stone bloweth like a pair of Bellows, y reason of the Windiness of it. It is ound nigh the Gades of *Hercules*, that is wo Isles by the further parts of *Spain*, beond *Granade*; and if this Stone be set in Garment, it cannot be burned in any vise, but shineth like fire. And some Men ffirm, that the White Carbuncle Stone is f this kind.

If thou wilt have Favour and Honour.

TAke the Stone which is called *Tabrices*, and it is like to the Christal Stone. The ancient Phylosophers, as *Avax* and *Aaron* say of it, that it giveth Eloquence, Favour,

Favour, and Honour; and it is said moreover, that it healeth every Dropsie.

If thou wilt drive away Fantasies, and Foolishnesse.

Take the Stone which is called *Chrysolitus*, and it is of the same vertue with *Attemicus*, as *Aaron* and *Evax* say, in the Book of the natures of Herbs and Stones. This Stone set in Gold, and borne, driveth away foolishnes, and expelleth fantasies: It is affirmed to give Wisdom, and it is good against fear.

If thou wilt judge the opinions and thoughts of others.

Take the Stone which is called *Garatides*, it is of black colour: Let one hold it in his mouth, and it maketh him that beareth it, merry and in favour, and well esteemed with all men.

If thou wilt have a victory, and amity.

Take the Stone which is called *Nichomay*, and it is the same that is called *Alablaster*, and

nd it is of a kind of Marble, and it is white nd ſhining, and Oyntments are made there- f to the burying of the dead.

If thou wilt that a Man ſleeping tell thee what he hath done.

Take the Stone which is called *Quirim*: This Stone is found in the Neſt of the *Lapwing*, or Black-Plover.

If thou wilt obtain any thing of a Man.

Take the Stone which is called *Radianus*, and it is black, ſhining through, which when the head of a Cock is given to Emots or Piſmires to eat, it is found a long time after in the head of the Cock. And the ſame Stone is alſo called *Tonatides*.

If thou wilt make that neither Doggs, nor Hunters may hurt any Beaſt which they Hunt.

Put before them the Stone which is called *Lupertus*, and it will preſently run to the Stone.

This

The Vertue

This Stone is found in *Lybia*, and all Beasts run to it as to their defendant. It letteth that neither Dogs nor Hunters may hurt them.

If thou wilt burn any Man's hand without Fire.

Take the Stone which is called *Unces*, which we called before *Principenaptie*, which is fire, and it is as fire. If any man strain hard this Stone, it burneth soon his hand, like as if it were burned with a material fire, which is a marvellous thing.

If thou wilt Cure Melancholly, or a Feaver-Quartain, in any Man.

Take the Stone which is called *Lapis Lazali*. It is like the colour of the Heavens; and there is within it little bodies of Gold; and it is sure and proved, that it cureth Melancholly & the Fever-quartain.

If thou wilt make any Man's Wit sharp and quick, and augment his Riches, and also Propheſie things to come.

Take the Stone which is called *Smaragdus*, in *English* an *Emrand*; and it is very

very clear, shining through and plain, but that of yellow colour is better. It is taken out of the Nests of *Grypes* or *Griffons*: it doth both comfort and save, and being borne, it maketh a Man to understand well, and giveth to him a good Memory, augmenteth the Riches of him that beareth it; and if any Man shall hold it under his Tongue, he shall Prophesie anon.

If thou wilt make a Rainbow to appear.

TAke the Stone which is called *Iris*, and it is White like to Christal, foursquare or having Horns. If this Stone be put in the beams of the Sun, by turning back it maketh a Rainbow soon to appear in the Wall.

If thou wilt make a Stone which may never be made hot.

TAke the Stone which is called *Gallasia*, it hath the figure of the Hail, and the colour and hardness of the Diamond. If this Stone be put in a very great fire, it will

will never be hot. And the cause is, for t hath the holes so straight together, that the heat may not enter into the body of the Stone. Also *Aaron* and *Evax* say, that this Stone borne, mitigateth wrath, letchery, and other hot passions.

If thou wilt know whether thy Wife lyeth with any other Marryed Man.

TAke the Stone called *Galeritis*, which is the same that is called *Catabries*, and it is found in *Lybia* and *Brittanma*, the most Noble Isle of the World, wherein is contained both Countries, *England*, and *Scotland*. It is of double colour, black, and of the colour of Saffron, and it is found gray coloured, turning to paleness: It healeth the Dropsie, and it bindeth the bellies that are loose: And as *Avicenna* saith, that if the Stone be broken, and washed, or be given to a Woman to be washed, if she be not a Virgin, she will shed her water, if she be a Virgin then the contrary.

If

If thou wilt overcome thy Enemies.

Take the Stone which is called *Draconites*, from the Dragons head. And if the ſtone be drawn out from him alive, it is good againſt all poyſons, and he that beareth it in his left Arm, ſhall overcome all his enemies.

If thou wilt engender love between any two.

Take the ſtone which is called *Echites*, and it is called of ſome *Aquileus*, becauſe the *Eagles* put theſe in their Neſts. It is of purple colour, and it is found nigh the banks of the Ocean ſea, and ſometimes in *Perſia*, and it containeth always another ſtone in it, which ſoundeth in it when it is named. It is ſaid of antient Philoſophers, that this ſtone hanged upon the left ſhoulder, gathereth love between the Husband and the Wife. It is profitable to women great with Child, it letteth untimely birth, it mittigateth the peril of making afraid, and it is ſaid to be good for them that have the falling ſickneſs. And as the men of *Chaldea* ſay and affirm, that if there be any poyſon in thy meat,

if

if the aforesaid Stone be put in, it lette
that meat may be swallowed down; a
if it be taken out, the meat is soon swa
lowed down, and I did see that this la
was examined sensibly of one of our Br
thren.

If thou wilt make a Man sure.

TAke the Stone which is called *Tep*
stites, it is found in the Sea, it
shining and ruddy; and it is said in th
Book of *Alchorath*, that if it be born
before the heart, it maketh a Man sur
and refraineth and mitigateth all Seditio
and Discords. It is said also, that it mi
tigateth the Flies with long hinder-legg
which burneth Corn with touching
it, and devoureth the residue, Fowl
Clouds, Hail, and such as have power o
the Fruits of the Earth. And it hath bee
proved of Phylosophers of late time, an
of certain of our Brethren, that it bein
put against the beam of the Sun, puttet
forth fiery beams. Also if this Stone be pu
in seething Water, the seething will soo
cease, and the water will be cold a little af

If thou wilt that Strangers walk ſure.

TAke the Stone which is called *Hyacinthus*, in Engliſh a *Jacinct*, it is of many colours, the green is beſt, and it hath red veins, and it ſhould be ſet in Silver, it is ſaid in certain Lectures, that there is two kinds of it, of the Water, and of the Saphire. The *Jacinct* of the Water is yellow white, the *Jacinct* of the Saphires, is very ſhining yellow, having no wateriſhneſs, and this is better, and it is written of this, in Lectures of Philoſophers, that it being worn on the finger, or neck, maketh Strangers ſure and acceptable to their Gueſts. and it provoketh ſleep for the coldneſs of , and the *Jacinct* of Saphire hath proper- this.

thou wilt be ſaved from divers Chances, and peſtilent Bits.

TAke the Stone which is called *Oriches*, of which there be three kinds, one

 black,

black, another green, and the third of th
which one part is rough, and the other plain
and the colour of it is like the colour of th
plate of Iron, but the green hath whit
ſpots. This ſtone bourn, preſerveth from di
vers chances, and perils of death.

If thou wilt make Peace.

TAke the Stone which is called a *Saphire*
which cometh from the *Eaſt-India*, an
that of yellow colour is the beſt, which is no
very bright: it maketh peace and concord
alſo it makes the mind pure, and devout t
God; further, it ſtrengtheneth the mind i
good things, and keepeth a man from to
much inward heat.

If thou wilt Cure a Virgin.

TAke the Stone which is called *Sannis*
from the Iſle *Sanna*, it doth make firm
or conſolidate the mind of the bearer of it
and being bound to the hand of a Woma
travelling with-child, it hindereth the birth
and keepeth it ſtill in the Womb. Therefor
in any ſuch occaſion it is forbidden, that
Woma

Woman in that ſtate ſhould not touch this ſtone.

Thou ſhalt find many other like things in the Book of *Mines*, of *Aaron*, and *Evax*.

The manner of doing theſe things conſiſteth in this, that the bearer of any of theſe things be a clean perſon, but eſpecially in his body.

Isidorus seemeth to say, that *Licania* hath in the head a Stone of most Noble vertue, and is of white colour, which brayed, given to them that have the Strangulion to drink, it looseth perfectly the Urine, and shortly healeth; it putteth away the Feaver quartain. Also it taketh away a white spot or pearl in the eye. Also if a woman with-Child bear it on her, she looseth not her Birth: Moreover, the flesh of them sodden and eaten, is good to them that have an Exulceration, or sore in the *Lungs*, with a Consumption of all the body, and spitting of blood. Also the powder of the Beasts, with rinde or bark of Trees, with some grains of Pepper, is profitable against the Emerodes and growing out of flesh about the Buttocks. Likewise they being raw, brayed with rindes or barks of Trees, break ripe Imposthumes.

The Third Book
OF
ALBERTUS MAGNUS.

Of the vertues of certain Beasts.

Forasmuch as it hath been spoken in the Book before of certain effects, caused by the vertue of certain Stones, and of their marvellous vertue or operation: now we will speak in this Chapter of certain Beasts.

Aquila.	An Eagle.
Cassso.	
Bubo.	A Shriek-Owl.
Hircus.	A Goat Buck.
Camelus.	A Camel.
Lepus.	A Hare.
Experiolus.	
Leo.	A Lyon.
Foca.	A Porpoise.
Anguilla.	An Eel.

Muſtula.	A Weeſel.
Upupa.	A Lapwing, or Black-Plover.
Pellicanus.	A Pellican.
Corvus.	A Crow.
Milvus.	A Kite, or Gleyd.
Turtur.	A Turtle.
Talpa.	A Mole.
Merula.	A black Mack, or Owſel.

Aquila, the Eagle is a Bird well enough known; of the Men of *Chaldea* it is called *Vorax*, and of the *Greeks Rimbicus*. *Aaron* and *Evax* ſay, that it hath a marvellous nature or vertue. For if the brain of it be turned into powder, and be mixed with the juice of Hemlock, they that eat of it ſhall take themſelves by the hair, and they ſhall not leave their hold ſo long as they bear that they have received. The cauſe of this effect is, for that the brain is very cold, inſomuch that it engendreth a fantaſtical vertue, ſhutting the powers by Smoak.

Caſſo is a Beaſt that is known very well, it is called *Rapa* amongſt the *Chaldees*, and of the *Grecians*, *Orgalo*:

Aaron

Aaron saith of this, If the feet of it be bourn of any man, he shall never be vexed, but he shall desire always to go forth. Also he that beareth the feet of it, shall always overcome, and shall be feared of his enemies. And he saith, that if his right eye be wrapped in a Woolves skin, it maketh a man pleasant, acceptable, and gentle. And if meat be made of the aforesaid things, or powder given to any man in meat, the giver shall be greatly loved of him that receiveth it. This last was proved in our time.

Bubo, a Shriek-Owl, is a Bird well enough known, which is called *Magis* of the *Chaldees*, and *Hissopus* of the *Greeks*. There be marvellous vertues of this Fowl, for if the heart and right foot of it be put upon a man sleeping, he shall say anon to thee whatsoever thou shalt ask of him: And this hath been proved a late time of our Brethren. And if any man put this under his arm-hole, no Dog will bark at him but keep silence. And if these things aforesaid, joyned together with a wing, if it be hanged up to a tree, Birds will gather together to that tree.

Hircus, the Goat Buck, is a Beast well enough known, it is called of the *Chaldees Eribich*, of the *Greeks Massai*. If the blood of it be taken warm with Vinegar and the juice of Fennel, and sodden together with a Glass, it maketh a Glass soft as Dow, and it may be cast against a wall, and not broken, and if the aforesaid confection be put in a Vessel, and the face of any man be anointed with it, marvellous and horrible things shall appear, and it shall seem to him that he must dye: and if the aforesaid things be put in the fire, and there be any man that hath the falling-sickness, by putting to the *Loadstone*, he falleth anon to the ground as dead, and if the water of Eels be given to him to drink, he shall be cured anon.

Camelus, the Camel is a Beast known well enough: It is called of the *Chaldees Ciboi*, of the *Greeks Iphim*. If the blood of it be put into the skin of the Beast called *Stellio*, (and then set on any mans head) which is like a *Lizard*, having on his back

black spots like Stars, it shall seem that he is a Gyant, and that his head is in Heaven. And it is said in the Book of *Alcorath*, of *Mercury*, if a Lanthorn be anointed with the blood of it, lightned, it shall seem that men standing about, have Camels heads, so that there be no outward light of another Candle.

Lepus, the Hare is a Beast well enough known, of the *Chaldees* it is called *Zeterellium*, and of the *Greeks Gnoiosa*, the vertue of it is shewed to be marvellous, for *Evax* and *Aaron* saith, that the feet of it joyned with a Stone or with the head of a black Owsel, moveth a man to hardiness, so that he fears no death.

And if it be bound to his left arm, he may go whether he will, and he shall return safe without peril. And if it be given to a dog to eat, with the heart of a Wessel, from henceforth shall he not cry out, although he should be killed.

Xperiolus is a Beast well enough known, if the Clove of it be burned and consolidated, and be given in Meat

to

to any Horſe, he will not eat for the ſpac
of three days, and if the aforeſaid thing b
put with a little Turpentine, it ſhall b
clear: and ſecondly it ſhall be made as
Cloud in Blood; and if it be caſt into a litt
water a while, an horrible Thunder ſhall b
made.

LEO, a *Lyon* is a Beaſt well enoug
known, he is called of the *Chaldee*
Balamus; of the *Greeks Beruth*. If thong
of *Leather* be made of the skin of him, an
a man gird himſelf withal, he need not fea
his enemies: and if any man will eat of th
fleſh of him, and drink his water for thre
days, he ſhall be cured from the Feaver quar
tain: and if any part of his eyes be put u
der a mans Arm-hole, and bourn, all beaſ
ſhall ffye away, bowing their heads to the
Bellies.

FOca, a Porpoiſe is a Fiſh well known
the *Chaldees*, it is called *Daulanbur*,
the *Grecians Labor*; this Fiſh is of a dive
nature. If the Tongue of it be taken a
be put with a little of the heart of it in w
ter, for a ſurety Fiſhes will gather there t
geth

ther. And if thou wilt bear it under thy rm-hole, no man shall be able to have ctory against thee, thou shalt have a gentle d pleasant judge.

Anguilla, an Eel, it is a Fish sufficiently known. The vertues of it are marvelus, as *Evax* and *Aaron* say; for if it dye for ught of *water*, the heart remaining whole, d strong Vinegar to be taken, and if it be ixed to the Blood of the Fowl, called in *atin Vultur*, which some call in *English* a *ripe*, and some a *Raven*, and if it be put der Dung in any place, they shall all, how any soever they be, recover their life as ey had before. And if the Worm of this el be drawn out, and put in the aforesaid onfection the space of one month, the orm shall be changed into a very black el, of which if any man shall eat, he shall ve.

Mustela, the Wessel is a Beast sufficiently known. If the heart of this Beast eaten yet quaking, it maketh a man to now things to come; and if any Dog eat the heart with the eyes and tongue of it, shall soon lose his voice.

Upu-

U*Pupa*, the Lapwing or black Plover, a Bird sufficiently known; of the *Chaldees* it is called *Boridicta*, of the *Greeks Ifo*. The eyes of it bourn, makes a man gr or great: and if the eyes of it be bou before a mans Breast, all his Enemies sh be pacified; and if thou shall have the he of it in thy Purse, thou canst not be d ceived of any Merchant. This hath be proved of our Brethren.

P*Elicanus*, the Pelican is a Bird w known; it is called of the *Chaldees V tai*, and of the *Greeks Iphalari*. The ve tue of it is marvellous. If young Bir be killed, and their heart be not broken, a if a part of her blood be taken, and be p warm in the mouth of the young Birds, th will receive soon again life, as before. If be hanged upon the neck of any Bird, shall flye always, until it fall dead. And t right foot of it under an hot thing, aft three months shall be engendred quick, a shall move it self of the humour and hea which the Bird hath. And *Hermes* in t Book of *Alchorath*, and *Plinius* doth witn this.

Cor

Orvus, called of some a Raven, and of others a Crow, the vertue of this Fowl marvellous, as *Evax* and *Aaron* rehearse. her Eggs be sodden, and be put again in the Nest, the Raven goeth soon to the Red e, in a certain Isle where *Aldoricus* or *Adus* is buryed, and she bringeth a Stone herewith she toucheth her Eggs, and her gs be as raw as they was before: it is a rvellous thing to stir up sodden Eggs. If is Stone be put in a Ring, and the leaf the Laurel Tree under it, and if a man bound in Chains, or a Door shut, be uched therewith, he that is bound shall looſed, and the Door shall be opened: if this Stone be put in a mans mouth, giveth him understanding of all Birds. ne Stone is of *India*, because it is found *India*, as some men say, and some say the Red Sea. It is of divers colours, d maketh a man to forget all Wrath, we have said above in the same Stone.

Ilvius, a Kyte or Glyde is a Bird common amongst us, of the *Chaldees*

dees it is called *Biſcus*, of the *Greeks Me*
If the head of it be taken, and bourn befo
a mans breaſt, it giveth to him love, and
vour of all men and women.

If it be hanged to the neck of an Hen,
will never ceaſe to run, until it be put
way: and if a Cocks Comb be anointed w
the blood of it, he will Crow from then
forth. There is a certain Stone found
the knees of this Bird, if it be looked craf
ly, which if it be put in the meat of t
Enemies, they ſhall be made friends, a
there ſhall be made very great love amo
them.

TVrtur, a Turtle is a Bird well enou
known, it is called *Merlon* of the *Ch*
dees, of the *Greeks Pilax*. If the heart
this Fowl be bourn in a Woolves Skin,
that beareth it ſhall never have an Appeti
to commit Letchery from thenceforth.
the heart of it be burned, and put above t
Eggs of any Fowl, there can never you
Birds be engendred of them from thenc
forth: and if the feet of this Fowl be hang
ed to a Tree, it ſhall not bear from thenc
forth.

And if an hairy place, and an Horse anointed with the blood of it, and with water wherein that Mole was sodden, the black hairs will fall off.

TAlpa, a *Mole* is a Beast well enough known: The vertue of this Beast is marvellous, as it is reherſed of Philoſophers. If the foot of it be wrapped in the leaf of a *Laurel-tree*, and be put in the mouth of an Horſe, he will flye for fear: and if it be put in the neſt of any Fowl, there ſhall never come forth young Birds of theſe Eggs: and if thou wilt drive away *Moles*, put it in a pot, and quick Brimſtone kindled, all the other *Moles* ſhall come together there; and the water of that decoction maketh a black Horſe white.

MErula, a black *Mack*, or *Owſell*, is a Fowl well enough known, and the vertue of it is marvellous. For if the Feathers of the right wing of it be hanged up in the midſt of an houſe, with a red leaf, which was never occupied, it will be in vain for any man to ſleep in that houſe until it be put away: moreover if the heart of it be

be put under the head of a man sleepin
if you ask him any thing, he shall tell all
hath done with a high voice.

The manner of doing these aforesa
things, that the effect may be good and pr
fitable is, that it be done under a favo
rable Planet, as *Jupiter* and *Venus*, an
this is in their days, and hours. If an
man therefore will do these things truly
without doubt he shall find truth, an
very great effect and vertue, in the afore
said things, as I have proved and seen of
tentimes together, with our brethren i
our time. Therefore let a man conside
here which shall find plenty of those afore
said things, that he possesseth a Lordshi
of vertues. For if they be done in thei
contraries, as a good effect in a malicious
sign; his vertue and effect should be hin
dred by his contrary, and thereby good anc
true things grow to be despised. We se
by daily experience, very many people
are deceived in true things, which if they
had known, and kept the qualities o
signs, or the right measure of times anc
seasons, they should have gained their wil

and

nd effect in the aforesaid things.

Isidorus seemeth to say, that the ashes of a reat Frog, tyed to a Womans Girdle, re-traineth greatly the coming of a Womans atural Purgation.

And in Probation, if it be bound about a lens neck, no blood shall come out of her r of any other Beast.

Also if it be tempered with water, and if he head or any other place be anointed herewith, hair will no more grow there.

If any man bear a Dogs heart on his left de, all Dogs shall hold their peace, and not ark at him.

If any man will bind the right eye of a Voolf on his right sleeve, neither Men or Dogs may hurt him.

Here endeth the Secrets of Albertus Magnus, *of* Colone, *of the Natures and Vertues of certain Herbs, Stones, and Beasts.*

The Order of the PLANETS.

AND that all things that hath bee
said before, and also shall b
said after, may be applyed mo
easily to the effects of their desire, whic
have no knowledge in the Stars. Firs
thou shalt note, that an hour is take
two ways, that is, equal, and unequa
The equal hour is the hour of the Di
or Clock, which is always, equal. Th
unequal hour is considered, after that th
days be longer or shorter. For the Astr
logians consider always the time in th
which the Sun standeth upon his ha
Sphere, and they call it the Day, or the Bo
of the Day, and by the contrary the Nigh
They divided that time which they call th
Day, in seven equal parts, which be th
hours of the same day, and whatsoever
said of the day, thou must understand co
trariwise of the Night. And that thou may
understand more cleerly, let us put the ca
the Sun cometh out from his half sphere,
eight of the Dial. We have unto the goi
dow

down of the Sun, seaventeen hours of the Dial; which we may multiply by sixty, as there be sixty minutes of every hour of the Dial, and we shall have nine hundred and threescore minutes, which we may divide by twelve, as there be twelve hours of the day, applying to every hour his proportion, and count fourscore minutes in an house. Therefore every hour of a day shall have fourscore minutes, which shall contain one hour, and one third of an hour of the Dial. And in all that time the dominion of the Planet of that hour shall be considered, as the Table here following shall make more manifest. Every hour of this Night shall have but forty minutes, which thou shalt understand likewise of others, according to the rising of the Sun upon the ground, because that hour which is the midst between night and day, is not called the day but the dawning of the day, which is not the day, but the day is properly to be understood, when as the Sun may be seen.

Therefore thou willing to consider and know the domination and rule of every Planet, then here may you see how in eve-

ry hour every Planet hath his Dominion: thou ſhalt conſider the hours themſelves as I have before ſaid, and ſo thou mayeſt come to the end of thy purpoſe. Alſo the beginning of the day is conſidered from one of the Clock of the day, going before the Afternoon. So divide the Sunday into two equal parts, and each in twelve hours, ſo that the firſt hour of Munday beginneth after twelve on Sunday, and one is the beginning of Munday.

Wherefore thou art to conſider, that Sunday hath his Sign under the Sun.

Munday hath his ſign under the Moon.

Tueſday hath his ſign under *Mars*.

Wedneſday hath his ſign under *Mercurius*.

Thurſday hath his ſign under *Jupiter*.

Fryday hath his ſign under *Venus*.

Saturday hath his ſign under *Saturn*.

It is to be noted, that every true act muſt be done under his Planet. And the beſt is that it be done in the proper day of the Planet, and in his own proper hour, as for Example.

Under *Saturn*, Life, Building, Doctrine Mutation.

Unde

Under *Jupiter*, Honour, desired things, Riches, Apparel.

Under *Mars*, War, Prison, Matrimony, Enemy.

Under the *Sun*, Hope, Lucre, Fortune, Heir.

Under *Venus*, friend or Fellowship, Way, Lover, Stranger.

Under *Mercury*, Loss, Debt, Fear.

Under the *Moon*, Polaise, Dream, Merchandize, Theft.

Of the Hours of the Days and Nights.

AND first the hours of Sunday, the first hour the *Sun*, the second *Venus*, the third *Mercurius*, the fourth the *Moon*, the fifth *Saturnus*, the sixth *Jupiter*, the seventh *Mars*, the eighth the *Sun*, the ninth *Venus*, the tenth *Mercurius*, the eleventh the *Moon*, the twelfth *Saturnus*.

But in the first hour of the night *Jupiter*, the second *Mars*, the third the *Sun*, the fourth *Venus*, the fifth *Mercurius*, the sixth the *Moon*, the seventh *Saturnus*, the eighth *Jupiter*, the ninth *Mars*, the tenth the *Sun*, the 11th. *Venus*, the twelfth *Mercurius*.

In the first hour of Munday the *Moon*, the second *Saturn*, the third *Jupiter*, the fourth *Mars*, the fifth *Sol*, the sixth *Venus*, the seventh *Mercurius*, the eighth *Luna*, the ninth *Saturnus*, the tenth *Jupiter*, the eleventh *Mars*, the twelfth *Sol*.

But in the first hour of Munday Night *Venus*, the second *Mercurius*, the third *Luna*, the fourth *Saturn*, the fifth *Iupiter*, the sixth *Mars*, the seventh the Sun, the eighth *Venus*, the ninth *Mercury*, the tenth *Luna*, the eleventh *Saturnus*, the twelfth *Iupiter*.

In the first hour of Tuesday *Mars*, in the second *Sol*, the third *Venus*, the fourth *Mercury*, the fifth *Luna*, the sixth *Saturn*, the seventh *Iupiter*, the eighth *Mars*, the ninth *Sol*, the tenth *Venus*, the eleventh *Mercurius*, the twelfth *Luna*.

But on Tuesday at night in the first hour *Saturn*, the second *Iupiter*, the third *Mars*, the fourth *Sol*, the fifth *Venus*, the sixth *Mercury*, the seventh *Luna*, the eighth *Saturn*, the ninth *Iupiter*, the tenth *Mars*, the eleventh *Sol*, the twelfth *Venus*.

Of the Wednesday, in his first hour *Mercurius*, at two *Luna*, at three *Saturnus*, at four

four *Iupiter*, at five *Mars*, at six *Sol*, at seven *Venus*, at eight *Mercurius*, at nine *Luna*, at ten *Saturnus*, at eleven *Iupiter*, at twelve *Mars*.

But on Wednesday night at one of the clock *Sol*, at two *Venus*, at three *Mercurius*, at four *Luna*, at five *Saturnus*, at six *Iupiter*, at seven *Mars*, at eight *Sol*, at nine *Venus*, at ten *Mercurius*, at eleven *Luna*, at twelve *Saturnus*.

On Thursday at one of the clock *Iupiter*, at two *Mars*, at three *Sol*, at four *Venus*, at five *Mercurius*, at six *Luna*, at seven *Saturn*, at eight *Iupiter*, at nine *Mars*, at ten *Sol*, at eleven *Venus*, at twelve *Mercurius*.

But on Thursday night at one of the clock the *Moon*, at two *Saturnus*, at three *Iupiter*, at four *Mars*, at five *Sol*, at six *Venus*, at seven *Mercurius*, at eight the *Moon*, at nine *Saturn*, at ten *Iupiter*, at eleven *Mars*, at twelve *Sol*.

On Friday at one of the Clock *Venus*, at two *Mercurius*, at three *Luna*, at four *Saturnus*, at five *Iupiter*, at six *Mars*, at seven *Sol*, at eight *Venus*, at nine *Mercurius*, at ten *Luna*, at eleven *Saturnus*, at twelve *Iupiter*.

But on Friday night at one of the clock, *Mars*, at two *Sol*, at three *Venus*, at four *Mercurius*, at five *Luna*, at six *Saturnus*, at seven *Iupiter*, at eight *Mars*, at nine *Sol*, at ten *Venus*, at eleven *Mercurius*, at twelve *Luna*.

On Saturday at one of the Clock *Saturnus*, at two *Iupiter*, at three *Mars*, at four *Sol*, at five *Venus*, at six *Mercurius*, at seven *Luna*, at eight *Saturnus*, at nine *Iupiter*, at ten *Mars*, at eleven *Sol*, at twelve *Venus*.

But on Saturday night at one of the clock, *Mercurius*, at two the *Moon*, at three *Saturnus*, at four *Iupiter*, at five *Mars*, at six *Sol*, at seven *Venus*, at eight *Mercurius*, at nine the *Moon*, at ten *Saturn*, at eleven *Iupiter*, at twelve *Mars*.

And note, that *Iupiter* and *Venus* be good, *Saturn* and *Mars* evil, but the *Sun* and *Moon* in a mean, and *Mercury* is good with good, and evil with evil.

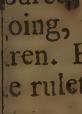
A short Discourse of the Nature and Qualities of the seven Planets: and first of Saturnus.

Saturnus is the highest Planet, whose nature is cold and dry, whose Complexion is melancholick, an enemy to mankind, masculine, of the day evil disposed, and counted the greater misfortune. He is of slow motion, for he performeth his course but in thirty years. He governeth in a mans body the right ear, Milt, and the Bladder. He hath dominion over the Ptisick, Catarrh, Palsie, Dropsie, Quartain Ague, Consumption, Gout, Leprosie, Morphew, Canker, Flux, and Griefs of the Spleen. He is a friend to the retentive faculty, and he hath two Houses, as *Capricornus* and *Aquarius*. If he be Lord of the Nativity, he maketh the Children of cold hearts, lofty in honours, sad, keeping anger

anger; upright in counsel, disagreeing with their wives, malicious. Of stature lean, pale, slender, and hard-favoured, thick lips, wide nostrils, and cold of nature. This Planet giveth denomination to Saturday, because he ruleth the first hour of the day.

Iupiter is next beneath Saturnus, whose nature warm and moist, whose complexion is sanguin, a friend to nature and to mankind, masculine, of the day, and called the greater fortune, he is meet flow of motion, performing his circuit in twelve years. He governeth in a man body, the Liver, Lungs, the Ribs, Midriff Gristles, Blood and Seed. He hath dominion over the Kings-Evil, Plurisie, infection of the Lungs, Apoplexy, proceeding blood, Cramp, great head-ach, heart-burning, and other diseases rising of blood. helpeth the Digestive and Nutritive culties, and he hath likewise two Houses *Saggittarius* and *Pisces*. If he be *L*

f the Nativity, he maketh the Children orn, to be of notable Courage, trusty, tchieving great exploits, merry, glo- ious, honest, of stature fair, and lovely co- oured, gentle eyes, thick hair, stately in oing, very loving both of Wife and Chil- ren. He giveth name to Thursday, because e ruleth in the first hour of the day.



Mars followeth *Jupiter*, whose nature is immoderate hot and dry, whose complexion is Cho- lerick, Masculine of the night, evil disposed, and termed the sser misfortune. He is indifferent quick f motion, performing his course in two ears. He governeth in a mans body the ft Ear, the Gall, the Reins, and Codds. Ie hath influence in the Tertian Fea- er, Pestilence, and continual Ague, ing-Worm, Megrim, Rottenness, un- imely deliverance, breaking of veins, nd all diseases caused by colour, and ath two mansions, *Aries* and *Scorpius*. he be Lord of the Nativity, he maketh the

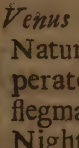
chil-

Children born rough, wild, fierce, invincible, bold, contentions, obscure, easie to be deceived. Of stature indifferent, lean, hard-faced, red-headed, small-ey'd, delighting to burn and destroy, subject to breaking their Limbs, and violent death, or else to fall down from an high place; This Planet giveth denomination to Tuesday, because he ruleth the first hour of that day.

Sol, or the Sun, ensueth next *Mars*, whose Nature is hot and dry moderately, the life and light of all the other Planets. Masculine of the day, good fortune by Aspect, but evil fortune by Corporal Conjunction. He is quick of motion, finishing his course in three hundred sixty five days and almost six hours. He governeth in mans body, the Braide, Marrow, Sinews, the right eye of a man, and the left eye of a woman. He hath rule of all hurts in the mouth, in distillations to the eyes, and in all hot and dry Diseases which proceed not of Choller, and he hath but onely one

mansion

mansion: to wit, *Leo*. If he be Lord of the Nativity, he maketh the Children born, trusty, lofty, wise, just, courteous, religious, and obedient unto their Parents. Of person corpulent, their hair inclined to yellow, tall, large limmed, doing all things with a grace: and if this Planet be well placed, he causeth long Life: This Planet giveth denomination to Sunday, because he ruleth the first hour of the day.



Venus runneth after *Sol*, whose Nature is cold and moist temperately; whose Complexion is flegmatick, feminine, of the Night; and is cleaped the lesser fortune, but of inclination well disposed to mankind. She is of a swift progression, absolving her resolution in one year. She governeth in mans body, the Loins, Kidnies, Buttocks, Belly, Flank, and Matrix. She beareth rule over all cold Maladies; and moist in the Liver, Heart, and Stomach, and especially Women about their Privities; and she hath two mansions

sions or Houses, *Taurus* and *Libra*. She be Lady of the Nativity, she make the Children born, pleasant, merry, give to pleasures, lovely, letcherous, just, inv olable keepers of faith and friendship. C stature tall, comely, white, and fair, h ving wanton and amiable eyes, gent looks, thick and soft hair, sometimes cur ed, Dancers, and delighteth in Music This gentle Planet giveth domination Fryday, because she ruleth the first ho in that day.

☿ *Mercurius* immediately follow eth *Venus*, whose nature i all respects is common an convertible, masculine wit masculine, feminine with fem nine, hot with hot, cold with cold, moist wi moist, dry with dry, good fortune with goo fortune, best with a good aspect conjunct on. He is of swift motion, going his cour in a year. He governeth in mans bod the tongue, memory, cogitation, hands ar thighs. He hath dominion over the Phre

sie, madness, melancholly, Falling-sickness, Cough, Rheum, and the abundance of distilling Spittle: and generally all things are subject to him: and he hath two mansions, *Gemini* and *Virgo*. If he be Lord of the Nativity, he maketh the Children stout, wise, and apt to learn, modest, secret, and eloquent. Of person small, lean, pale of visage, smooth haired, fair ey'd, hard and honey-handed. This Planet giveth name to Wednesday, because he ruleth the first hour in the day.

Luna, or the Moon, commeth last and lowest of all the Planets, whose nature is cold and moist, Feminine and of the Night, conveyer of the vertue of all other Planets coming next from her to us. She is of a very passing swift motion, finishing her course in seven and twenty days, seven hours, and forty four minutes. She governeth in a mans body, the brain, the left eye of a man, and the right eye of a woman, the privy parts of a Woman, the

the ſtomach both in man and Womar the Belly, and generally all the left part of the body. She ruleth the Palſie an Writhing of the body, diſplacing of mem bers, obſtruction of Sinews, with infirmitie proceeding of cold moiſture, and ſhe hat but one Houſe onely, to wit, *Cancer*. I ſhe be ſoveraign of the Nativity, ſh maketh the Children born, honeſt, honour able, inconſtant, loving wet and moi places, and given to ſee ſtrange Countrie Of ſtature tall, white and effeminate. Sh giveth name to *Munday*, becauſe ſhe rulet the firſt hour in that day.

Her

Here beginneth the Book of the Marvels of the World, set forth by Albertus Magnus.

After it was known of Philosophers, that all kind of things move and incline to themselves, because an active and rationable vertue is in them, which they guide and move as well to themselves as to others, as fire moveth to fire, *&c.*

Also *Avicenna* said, when a thing standeth long in salt, it is salt, and if any thing stand in a stinking place, it is made stinking; and if any man standeth with a bold man, it is made bold, if it stand with a fearful man, it is made fearful.

And if a beast companieth with men, it is made tractable and familiar: and generally it is verified of them by reason, and divers experience, that every nature moveth to his kind, and their verifying is known in the first qualities, and likewise in the second, and the same chanceth in the third. And there is nothing in all dispositions and quality, which moveth to it

ſelf, according to his whole power. An
that was the root, and the ſecond beginnin
of the works of ſecrets, and turn thou no
away the eyes of thy mind.

After that this was graffed in the minds o
the Philoſophers, then they found the di
poſition of natural things. For they kne
ſurely that great cold is graffed in ſome
in other ſome great boldneſs, in ſome grea
wrath, in ſome great fear, in ſome bar
renneſs is ingendred, in ſome ferventne
of love is ingendred, in ſome is one ver
tue or other ingendred, either after th
one kind, as victory is natural to
Lyon, or *ſecundum individuum*, as boldne
is in a Harlot, not by a mans kind, bu
Per individuum, there came of this grea
marvels, and ſecrets able to be wrought
And they that underſtood not the mar
velouſneſs, and how that might be, di
deſpiſe and caſt away all things in whic
the labour and wit of Philoſophers was
whoſe intent and labour was their ow
praiſe in their poſterity, that they migh
by their Writing, make things called falſe
be holden in great eſtimation. It is no
hidden to the people, that every lik

helpe

helpeth and ſtrengtheneth his like, and loveth, moveth, and embraceth it. And Phyſitians have ſaid, and verified that for their part, and ſaid, that the Liver helpeth to the Liver, and every member helpeth his like. And the turners of one Mettal into another, called *Alchymiſts*, know that by manifeſt truth, how like Nature ſecretly entreth, and rejoyceth of his like. And every Science hath now verified that in his like. And note this diligently, for great marvellous works ſhall be ſeen upon this.

Now it is verified, & put in all mens minds, that every natural kind, & every particular or general nature, hath natural amity and enmity to ſome other. And every kind hath ſome horrible enemy, and deſtroying thing to be feared. Likewiſe, ſomething rejoycing exceedingly, making glad, and agreeing by nature. As the Sheep doth fear the Woolf, and it knoweth not only him alive, but alſo dead, not only by ſight, but alſo by taſte; and the Hare feareth the Dog, and the Mouſe the Cat, and all four-footed Beaſts fear the Lion, and all flying Birds ſee the Eagle, and all Beaſts fear Men, and

this is graffed to every one by nature. And some have this, *Secundum individuum*, and at a certain time.

And it is the certifying of all Philosophers, that they which hear others in their life, hate their Parents and altogether after they dye. For a skin of a Sheep is consumed of the skin of the Woolf, and a Timbrell, Tabour, or Drumslade, made of the skin of a Woolf, causeth that which is made of a Sheeps skin, not to be heard, and it is so in all others. And note thou this for a great secret.

And it is manifest to all Men, that a man is the end of all natural things, and that all natural things are by him, and he overcometh all things. And Natural things have natural obedience graffed in them to man, and that man is full of marvellousnes, so that in him are all conditions, that is mistemperance in hot and cold temperate in every thing that it will, and in him be the vertues of all things, and all secret acts worketh in mans body it self and every marvellous thing cometh forth of him, but a man hath not all those things

at one time, but in divers, and in *Diversis Individuis*, and in him is found the effect of all things.

Thou shalt note how much Reason may see and comprehend, and how much thou mayst prove by experience, and so understand that which is against man.

There is no man but doth know that every thing is full of marvellous Operations, and thou knowest not which is the greatest Operation till thou hast proved it. But every man despiseth the thing whereof he knoweth nothing, and that hath done no pleasure to him. And every thing hath of hot and cold, that is proper to him, and fire is not more marvellous then water, but they are divers, and after another manner; and Pepper is not more marvellous then Henbane, but after another fashion. And he that believeth that marvellousnes of things commeth from hot and cold, cannot but say, that there is a thing to be marvelled in every thing, seeing that every thing hath both of hot and cold that is convenient to ill. And he that believeth that the marvellousnes of things be in Stars, of which

all things take their marvellous and hid properties, may know that every thing hath his proper figure Celestial agreeing to them, of which also cometh marvellousnes in working. For every thing which beginneth under a determinate ascendant and Celestial influence, and getteth a proper effect or vertue, of suffering or working a marvellous thing. And he that believeth the marvellousnes of things that come by amity and enmity, as buying and selling cannot be denyed so for to come: and thus universally every thing is full of marvellous things, after every way of searching the natures of them. And after that the Philosophers knew this, they began to prove and say what is in things.

Plato saith in *Libro regimenti*, That he that is not expert in *Logick*, of which he understanding, is made ready, lifty up, nimble, or light and speedy: and he that is cunning in natural Science, in which are declared marvellous things both hot and cold, and in which the properties of every thing in it self be shewed. And which is not cunning in the Science of *Astrology*, and in

the

the sights and figures of Stars, of which every one of them which be high, hath a vertue and property, cannot understand nor verifie all things which Philosophers have written, nor can certifie all things which shall appear to mans senses, and he shall go with heavinesse of mind, for in those things is marvellousnesse of all things which are seen.

A pure *Astrologian* believeth that all marvellousnesse of things, and that the root of experience, and of all things which be apparent when they be put together, were from a Celestial figure which every thing getteth in the hour of his killing or generation. And he hath verified it in every thing that he hath proved, he findeth that the concourse of things is according to the course of the Stars. And victory, joy, and heavinesse, dependeth thereof, and is judged by it: and therefore he commandeth all things to be done in certain days, in certain hours, in certain Conjunctions, and seperation, in certain ascensions, and their wit could not attain to all the knowledge of Philosophers.

A great part of Philosophers and Phisitians, have believed all marvellousness or experience and marvels, came from Natural things, when they be brought to light, by hot and cold, dry and moist, and they shewed these four qualities, and put them to the roots of all marvellous things, and the mixtion of them is required to every marvellous thing, they verified that in their works: and when they found experiences of Philosophers, they might not verifie those things by hot and cold, but rather by his contrary. It causeth them to marvel continually, and to be sorry, and to deny that oftentimes, although they see it.

Therefore *Plato* said for a good cause, that he which is not very cunning in Logick, and wise in the vertues of natural things, likewise the aspects of the Stars, shall not see the causes of marvellous things, nor know them, nor participate of the Treasure of the Philosophers.

Therefore I know that every thing hath that which is his own, of heat and cold, of which it maketh another thing

fectual by accident, directly and indirect-
r, and it hath all his vertues of the Stars,
nd the figure of his generation, which it
orketh in mortality, conſtruction, and a-
reeing with other.

And notwithſtanding every thing hath
is own natural vertues, by which every
ning is a beginning of a marvellous effect.
herefore ſeeing that Nature moveth to
ls own like, it may be imagined of the
arvelouſneſs of effects, to work every
ning that thou wilt, and thou ſhalt ve-
fie it to all things which thou ſhalt hear,
oth of Phyſick and all other natural Sci-
nces, after a diverſe way of thy thought
nd wit. And I ſhall ſhew thee manifeſtly,
nat thou mayſt help thy ſelf, and prepare
nee to receive thoſe things which I tell to
nee, gathered and collected of Philoſophers,
nd divers ancient Authors. Therefore
ive thou this in thy mind, that an
ot thing, as much as it is by it ſelf, helpeth
cold paſſions, and it is an experience in
em, and agreeth not to hot things, but
accident or indirectly; and again that
hich falleth out or comes by accident,

may

may deceive thee in the first qualities, fo
oftentimes a hot thing healeth hot ſickneſ
that is by accident or indirectly.

Therefore, if thou wilt have experience
Firſt it becometh thee to know of thoſ
things, whether they be hot or cold. An
after that note what is the diſpoſition an
natural properties of it, whether is
boldneſs, or fearfulneſs, or honeſty, or ba
renneſs, for what nature every thing hath
he is like to ſuch in theſe things in whic
he is aſſociate: as the Lion is a Beaſt ur
fearful, and hath a natural boldneſs, chiefl
in his forehead and heart. And there
fore he that taketh in his fellowſhip th
eye or heart of a Lion, or the skin whic
is between his two eyes, goeth bold an
not fearful, and bringeth fearfulneſs t
all Beaſts: and generally there is in a Lio
vertue to give boldneſs and magnanimity
Likewiſe in a Harlot boldneſs is exterm
nate: and therefore Philoſophers ſay,
any man put on a common Harlots Smock
or look in the Glaſs, or have it with him,
which ſhe beholdeth her ſelf, he goeth bol
and unfearful. Likewiſe, there is grea

bol

oldneſs in a Cock, inſomuch that Philoſo-
hers ſay, that the Lion is aſtonied when
e ſeeth him: and therefore they ſay, if
ny man bear any thing of his, he goeth
oldly.

And generally every Beaſt which hath
oldneſs exterminate by nature or chance,
ex eo conſtructur hujuſmodi, it then
iveth to it boldneſs. Likewiſe if it be a
arren Beaſt, by nature or by ſome acci-
ent following to it, that it moveth ſome to
arrenneſs: and therefore Philoſophers
ave written, that the Mule foraſmuch
s he is utterly barren of his property,
nd whatſoever it be it maketh men and
omen barren, when ſome part of him
; aſſociate to women. And likewiſe doth
e that was born before the Natural time,
nd a Gelded man, becauſe barrenneſs is
raffed in all theſe, and they are like to a
an in this, which doth aſſociate to him-
elf theſe inward things. Likewiſe, they
hich will move love, look what Beaſt
oveth moſt greatly, and eſpecially in that
our, in which it is moſt ſtirred up in love,
ecauſe there is then greater ſtrength in it
moving to love, they take a part of the

Beaſt

Beaſt, in which carnal appetite is ſtronge
as are the heart, the ſtones, and the moth
or martrice.

And becauſe the *Swallow* loveth greatl
as Philoſophers ſay, therefore they cho
her greatly to ſtir up love.

Likewiſe the Dove and the Sparrow a
holden to be of this kind, eſpecially whe
they are delighted in love or carnal appe
tite, for then they provoke and brin
in love without reſiſtance.

Likewiſe when they will make a ma
to be a babbler, or of much ſpeech, they pu
nigh to him part of a dogs tongue o
heart: but when they will make a man E
loquent or Delectable, they aſſociate to hi
a Nightingale: and to ſpeak Univerſally
whatſoever vertue or natural property
they ſee in any natural thing after an ex
ceſs, they thought to make like to mov
or incline any thing diſpoſed to that ſame
for they know ſurely that it might mor
help then hurt, inſomuch a it hath graffe
in it of their Nature. And all vertue mo
veth to ſuch as it is, according to the powe
of it. And ſo muſt thou underſtand it t
be in marvellous things, of which thou ſha

hear

ear. And this is said to introduce thy ind.

The Author *Libri regimenti* saith, that here be certain things manifest to the sens, in which we know no reason. And certain be manifest by reason, in which we erceive *Nullum sensum nec sensationem.* nd in the first kind of things we must beeve no man, but experience and reason is o be proved by experience, not to be denied. nd in the second kind of things, feeling not to be looked for, because it may not e felt. Therefore certain things must be elieved only by experience, without reason, or they be hid from men.

Certain are to be believed only by reason, nd because they lack senses, for although we know not a manifest reason wherefore the Load-stone draws to it Iron, otwithstanding experience doth manifest t so, that no man may deny it. And ike as this is marvellous, which onely experience doth certifie, so should a man uppose in other things. And he should ot deny any marvellous thing, although e hath no reason, but that he rather ought

ought to prove by experience, for the cau
of marvellous things are hid, and of so
vers causes going before, that mans u
derstanding after *Plato*, may not apprehe
them.

Therefore a *Loadstone* draweth Iron
it, and a certain other Stone draweth Gla
So marvellous things are declared of Ph
losophers, to be in things by experienc
which no man ought to deny: and th
is not proved after the fashion of Phil
sophers which found that, for the Phil
sophers say, that the Palm is a Tree, a
it hath the male and the female, therefo
when the female is nigh the male, the
seest that the female doth bow down to t
male, and the leaf and the branches of
are made so soft, and bow down to t
male.

Therefore when they see that, they bin
Ropes from the male to the female. *Redd
ergo erecta, super se ipsam quasi adepta
Masculo per continuationem sumis virtute
Masculi.* Notwithstanding many of th
ancient *Authors* have shewed marvellou
things received now of common people, an
taken for a truth.

There

Therefore I shall shew to thee certain things that thou mayest stablish thy mind upon them, and to know it for a certain truth which reason cannot stablish by feeling, because the aforesaid help in them: and therefore it is, that the Son of *Messias* said in the Book of the Beasts. If a woman great with Child, put on the Apparel of a man, and a man put it on after, before he wash it, if he have the Feaver quartain, it will depart from him.

And it is said in the Book of Beasts, that the *Libard* sleeth the privy members of a man, and in another place it is said, *Si carneum*, if an old man be burned in a Dove or Culver-house, or be put where Doves or Culvers inhabit or rest, there they are multiplyed until it be full of them.

And the Book *De therica* of *Galen*, it is said, That the Serpent which is called *Regulus* in *Latine*, a Cockatrice in *English*, is somewhat white, upon whose head there be three Hairs, and when any man seeth them he dyeth soon: and when any man or any other living thing heareth his whistling, he dyeth: and every Beast that eateth of it being dead, dyeth also:

alſo. And *Ariſtotle* ſaid, where there Summer ſix months, and Winter other there is a flood, wherein *Adders* are foun whoſe property is, that they never ſee ther ſelves but they dye, but when they be de they hurt not. And *Ariſtotle* put crafti in the mind of *Alexander*, that he ſhou take a great Glaſs and go towards the therewith, and when they did behold then ſelves in the Glaſs they died. This ſayir of *Ariſtotle* was not believed of ſon men.

For *Aviceuna* ſaid againſt *Ariſtotle*, any man did ſee it he died; wherefore ther is no truth in his Speech. And they ſaic if any man would take the Milk of a woma giving ſuck to her own daughter, of tw years old, and let it be put in a Glaſſe Veſſel, or hanged up to a Dove or Cu ver-houſe where they go in and out, Dove will abide and be multiplied there unti they be innumerable. And ſaid, when th mouth of a dead man is put upon hir which complaineth of his belly, his bell is healed.

And *Alexander* ſaid, when any thing i taken out of the Navel of an Infant, whic com

ometh forth of it being cut, and be put nder the ſtone of a Ring of ſilver or gold, nen the paſſion or grief of the Collick ometh not in any wiſe to him that beareth .

And *Galen* ſaith, When the leaves of orrel be eaten, they looſe the belly: and hen the ſeed of it is drank, it looſeth he belly.

And it is ſaid, that the Root of Sorrel anged upon him that hath the Swine-pox, helpeth him.

And Philoſophers ſay, When thou wilt hat a beaſt return to his lodging, anoynt is forehead with *Sepeſquilla*, and it will eturn.

And *Ariſtotle* ſaid in the book of beaſts, f any man put wrought Wax upon the orns of a Cows Calf, it will go with him whereſoever he will without labour: and f any man anoynt the horns of Kine with Wax and Oyl, or Pitch, the pain of their eet goeth away.

And if any ſhall anoynt the Tongues of Oxen with any Tallow, they neither taſte or eat meat, but they ſhall die for hunger, except it be wiped away with Salt and Vinegar.

And if any man anoynt the neither parts of a Cock with Oyl, he neither will nor may tread an Hen.

If thou desire that a Cock grow not, anoynt his head and forehead with Oyl.

It is said in the book of *Archigenis*, *Quando cum illa*, of the hairs hanged upon him that suffereth the Chollick, it profiteth him.

And *Aristotle* said, Hemeroyds goeth away from him which sitteth upon the skin of a Lion.

And if the dung of an Hare be broken unto powder, and cast abroad upon a place of Emots or Pismires, then the Pismires leave the other place.

Philosophers said, If the head of a Goat be hanged upon him which suffereth Swine-pox, he is healed by it. If thou wilt that a woman be not viciate, nor desire men; take the privy member of a Wolf, and the hairs which do grow on the Cheeks or Eye-brows of him, and the hairs which be under his Beard, and burn it all, and give it to her in a drink when she knoweth not, and she shall desire no other man. And they said, When a woman desireth

not

not her husband, then let her husband take a little of the tallow of a Buck-goat, mean between little and great, let him anoynt his privy member with it, and do the act of generation; she shall love him, and shall not do the act of generation afterwards with any.

And they said, That when the Snail is poysoned, it eateth the herb called *Organy*, and is healed, and therefore they know that the herb called *Organy*, hath lain under poyson. Also it is said, when the Wesel is poysoned of a Serpent, it eateth Rue, and they know by this that the Rue is contrary to the venom of Serpents.

And a Mouse put under the pricking of Scorpions, delivereth a man; because she is contrary and feareth not him.

And Philosophers have invented, that if if any woman is barren, when there is put to her a thing that maketh a woman barren, she can in no wise be fruitful.

And it is said, that when a Sponge is cast into Wine mixed with water, and after drawn forth and strained and wringed, the water cometh forth of it, and the wine remaineth.

Taberences ſaid, If a ſtone be hanged upon a Sponge, on the neck of a Child, which cougheth with a vehement or great cough, his cough is mitigated and reſtrained: and being put on the head of an Aſs, or into his Fundament, *Scarabeus*, that is a Fly with a black ſhell, that breedeth in Cowſhards, and is black, called a *Beetle*, cutteth him, and he turneth until it be drawn from him

It is ſaid alſo, that if any ſtone be bounden to the Tail of an Aſs, he will not bray nor roar.

If the hairs of an Aſs be taken, which are nigh his privy Member, and be given to any man broken in with any kind of Wine in a Drink, he beginneth anon to fart. Likewiſe, if any man take the Eggs of Piſmires and break them, and caſt them into water, and give them to any man in a drink, he ceaſeth not anon to fart, they do likewiſe with Wine.

And it is ſaid, If thou make a Ring of a Rod of a freſh Myrrhe-tree, and put it on thy Ring-finger, it mitigateth or extincteth the Impoſthume under the arm-holes.

In

In the book of *Aristotle* it is said, That the Root of white Henbane, when it is hanged upon a man suffering the Chollick, it is profitable to him. And when Saltpeter is put in a vessel, and vinegar upon it, it will boyl or seeth mightily without any fire.

It is said also in the book of *Hermes*, When Leek-seed is casten upon Vinegar, the eagerness or sourness of it goeth away.

Belbinus said, When thou takest the White of an Egg and Alom, and anoyntest a cloath with it, and washeth it off with water of the Sea; being dry, it letteth the fire to burn.

Another said, When red *Arsenicum*, and *Alom* taken and broken, and confected, or made with juyce of the herb called *Housleek*, and the Gall of a Bull, and a man anoynteth his hands with it, and after taketh hot Iron, it burneth not them, Likewise if there be taken (*Ex magne*, and *Alom lamenti*) and strong Vinegar, and great Mallows, or Holihock, if they bray them well together, and anoynt thy hands therewith, fire hurteth not them.

When thou wilt that they which be

in a Palace, seem without heads, take smart Brimstone, with Oyl, and put it in a Lamp, and make light with it, and put it in the midst of men, and thou shalt see a marvellous thing.

And *Belbinus* said again, he that shall put an herb called Purslain upon his bed, shall not see, dream, nor vision utterly.

And *Aristole* saith, That Mares when they smell the smoak of a Lamp put out, they bring forth their birth before it be perfect; and likewise this chanceth to certain women with child.

Aristotle said, that if any man causeth by his wit a Camel to do the act of generation with his own mother, if he perceive it before, he will pursue the man until he kill him; and if he cause by his wit an horse to leap on his mother, and he know it before, he will kill himself, and him that provoked him to that.

And Philosophers say, If thou drown Flies in the water, they seem dead, and if they be buried in ashes, they rise up again: and when thou drowneſt Amber toyeth, and let Vinegar be dropped down

like

like Dew upon it, it is quickned; and when thou buriest the Fly, called the Beetle, among Roses, it dieth; if thou bury it in lung, it quickneth.

And Philosophers said, That when the feathers of Eagles be put with the feathers of other Fowls, they burn, and mortifie them; for as he overcometh in his life all Birds, and rules over them, so the feathers of Eagles are deadly to all feathers.

And Philosophers say, If the skin of a sheep be put in any place with the skin of *Adib*, it gnaweth and consumeth it: and he that putteth on him cloath of the wool of a Sheep, which hath eaten *Adib*, itching ceaseth not from him until he put it off.

And if thou perfume an house or place with the lungs or lights of an Ass, thou cleansest it from every Serpent and Scorpion: and of this Philosophers know that it is good against poyson.

Tabariences saith, If the tougue of the Lapwing or black Plover be hanged upon a wall, *Oblivionem reddit eum memorem & alienationes.*

And it is said in the book of *Cleopatra*, If a woman have not any delectation

with her husband, take the marrow of a Wolf, of his left foot, and bear it, and she will love no man but him.

And it is said, When the left Hippe or baunch of a male Ostrich is taken and boyled or seethed with Oyl, and after the beginning or ground of hairs are anoynted with it, they grow never again.

Architas said, If the heart of a Serpent be taken, when he liveth, and be hanged upon a man being sick of the Feaver quartain, it plucketh it utterly away: and the Adders skin, when it is strait bound upon the ancle of a woman, it hasteth the birth, but after the birth, it must be removed away anon.

The teeth of Serpents when thou pluckest them forth by the roots, as long as the Serpent liveth, if they be hanged upon a man sick of the Feaver-Quartain, they take away the Feaver-Quartain from him, and if the Serpent be hanged upon a Tooth aking, it profiteth: and if a Serpent meet with a Woman with Child, she bringeth forth her Child before it be perfect; if it meet with her when she travelleth of Child, it hasteth her birth.

And

And they say, If thou wilt take the Eye-tooth of a beast called *Crocodilus* in *Latin*, in *English*, a Crocodile, out of the uppermost place of the left-side of his mouth, and hang it on a man being sick of the Feavers, it healeth him, and the Feavers will not return again to him. And they have said, That the Lyon is afraid of a white Cock: and again, that he feareth the Fire, and he that is anoynted with the Tallow of the Reins of a Lyon, feareth not to go among beasts, and all beasts are afraid of the Lyon: and he that anoyneth his body with Hares dung, Wolves be afraid of him.

Et si teritur arsenicum citrinum, and be mixed with Milk, if a Fly fall upon it, it dyeth not.

If thou wilt take the right foot of a Snail, and hang it upon the right foot of a diseased man with the Gout, it profiteth it: likewise if thou hang up the left foot of a Snail to the left-foot diseased with the Gout: and so the hand of it is profitable to the head, and the Finger to the finger.

And if a Fire be kindled before a man that is bursten, of green wood of Fig-trees,

his

his ſtones will make a noiſe or bouncing.

And it is ſaid in the book of *Hermes*, when both the Eyes of a Bear be bounden in linnen cloath, upon *Sinistrum adjutorium*, they put away the Feaver-quartain: and it is ſaid, if the Wolf ſee a man, and the man ſee not him, the man is aſtonied and feareth, and is hoarſe: and therefore if any man beareth the Eye of a Wolf, it helpeth to victory, to boldneſs and vanquiſhing fear of adverſary.

And it is ſaid, If a Ring be made of the white hoof of an Aſs, and he that hath the Falling-ſickneſs putteth it on, he ſuffereth no longer the Falling-ſickneſs.

And it is further ſaid, When thou wilt that Flies come nos nigh thy houſe, then put *Condicim* and *Opium* in white Lime, and after make thy houſe white with it, then Flies ſhall in no wiſe enter.

When thou wilt that thy wife, or wench, ſhew thee all ſhe hath done; take the heart of a Dove, and the head of a Frog, and dry them both, and bray them into powder, and lay them on the breaſt of her ſleeping, and ſhe will ſhew to thee all that

ſhe

he hath done, but when she shall awake, wipe it away from her breast, that it be not sted up.

And they say, If any man put a Diamond under the head of a woman sleeping, she manifesteth if she be an adultereſs, or if it be so, she leapeth back out of the bed afraid, and if not, she embraceth her husband with great love.

And they say, That an Asses skin when it is hanged upon Children, it letteth them to be afraid.

Archytas saith, If the wax of the left ear of a Dog be taken and hanged upon men sick in the Feavers that come by course, or fits, it is very profitable, and specially to the Feaver-quartain.

And Philosophers say, That some kind or singular, which never had sickness, is profitable to every sickness and he that had never pain, helpeth and healeth a man from it.

And when the house is perfumed with the left foot of a mule, Flies remain not in it. If thou wilt know when a woman telleth to thee a lye, take the tongue of a Cepy, and convey it cunningly into the bosom of her.

And

And if the heart, eye, or brain of a Lap wing or black Plover, be hanged upon man's neck, it is profitable againſt forgetfulneſs, and ſharpneth man's underſtanding.

If a Woman may not conceive, take a Harts-horn turned into powder, and let it be mixed with a Cows gall, let a woman keep it about her, aud let her do the act of generation, and ſhe ſhall conceive anon.

A groſs and ſtiff hair of a Mares tail put unto a door, ſuffereth not *Zauzales* to enter.

The tooth of a Fole or Colt of one year old, put in the neck of a Child, maketh his Teeth to breed without pain.

The tooth of a Mare put upon the head of a man being mad, delivereth him anon from his fury.

If a woman may not conceive, let a Mares milk be given her not known, let her do the act of generation in that hour, and ſhe ſhall conceive anon.

The Hoof of an Horſe perfumed in a houſe, driveth away Mice; the ſame chanceth alſo by the Hoof of a Mule.

That

That the hot water come forth of a Cal-
ron; take or blanch, that is, *Tirra fran-*
ſca, with Pitch caſt it in water, and it
hall come forth all. That Fire may come
orth of Water, take the ſhell of an Egg
nd put it in quick Brimſtone and Lime,
nd ſhut the hole, and put it into water, and
will kindle.

And it is ſaid, If the herb Camphire be
ut under water, it is kindled and burneth
n the water.

That thou mayeſt take Birds with thy
ands, take any Corn very well ſteeped in
he dregs of any Wine, and in the juyce of
iemlock, and caſt it to the Birds, every
ird that taſteth of it, is made drunken,
nd loſeth her ſtrength.

And they ſay, If any man be anoynted
ith the milk of an Aſs, all the Flies in the
ouſe will gather to him.

To write Letters or Bills which be not
ead but in the Night; take the Gall of a
nail, or milk of a Sow, and put it to the
ire, or with water of a Worm ſhining
te.

If ye mingle together many Whites
Hens Eggs, a month after they are
made

made glaſs, and hard as ſtone, and of thi
being after this fashion, is made a ſoph
ſtical precious ſtone, called *Topacious*,
it be conjoyned before with Saffron or re
Earth.

Likewiſe, if the foam which is found a
bout the ſtones of a Hart or Horſe, or Aſ
being weary, be mixed with wine, and th
Wine be given to any man to drink, h
ſhall abhor Wine for a month.

And if any man ſhall have many Ee
in a Wine-veſſel, and they be ſuffered t
dye in it, if any drink of it, he ſhall ab
hor Wine for a year, and by chance ever
more.

And it is ſaid, If a Rope be taken, wit
which a Thief is, or hath been hanged u
with, and a little Chaff, with a whirlwin
lifted up to the air, and let them be pu
in a Pot, and ſet among other Pots, tha
Pot ſhall break all the other Pots.

Alſo, take thou a little of the aforeſai
Rope, and put it on thy Inſtrument, wit
which the Bread is put in the Oven, whe
he that ſhould put it in the Oven, ſhoul
put it in, he ſhould not be able to put it in
but it ſhall leap out again immediately.

Th

That Men may seem without Heads.

TAke an Adders skin, and *auri pigmentum*, and *Greek* Pitch of *Reupont icum*, and the Wax of new Bees, and the fat or greace of an Ass, and break them all, and put them in a dull seething Pot full of water, and make it to seeth at a slow fire, and after let it wax cold, and make a Taper, and every man that shall see light of it, shall seem headless.

That men may seem to have the visage or countenance of a Dog; take the fat out of the Ear of a Dog, and anoynt with a little new milk; put it in a new Lamp, or green glass, and put the Lamp among men, and they shall see the visage of a Dog.

That Men may seem to have three Heads.

Take the hair of a dead Ass, and make a Rope, and dry it, and take the marrow of the principal bone of his right shoulder, and mix it with Virgins-wax, and anoynt a Cord, and put it upon the Threshholds

of

of the house, they that come into the house shall seem to have three heads, and they that be in the house shall seem Asses to them that enter in.

If thou wilt that a Mans head seem an Asses head.

Take up the covering of an Ass, and anoynt the man on his head.

If thou wilt that a Chicken or other thing leap in the dish.

Take Quicksilver and the Powder of Calamint, and put it into a bottle of Glass well stopped, and put it within a hot thing; for seeing Quicksilver is hot, it moveth it self, and maketh it to leap or dance.

If you will see that other men cannot.

Take the gall of a male Cat, and the fat of an Hen all white, and mix them together, and anoynt the Eyes, and thou shalt see it that other cannot see.

If thou wilt understand the Voyces of Birds.

Associate with thee two Fellows in the 28th day of *October*, and go into a certain Wood with Dogs as to hunt; and carry home with that beast, which thou shalt

halt find first, and prepare it with the heart of a Fox, and thou shalt understand non the voyce of birds, or beasts: and if hou wilt also, that any other likewise unlerstand, kiss him, and he shall understand.

If thou wilt loose Bonds.

GO into the Wood, and look where the Pye hath her Nest with her birds, and when thou shalt be there, climb up the tree nd bind about the hole of it whereſoever hou wilt; for when she seeth thee, she goth for a certain herb which she will put to he binding, and it is broken anon, and that erb falleth to the ground upon the cloath, which thou shouldst have put under the tree, nd be thou present, and take it.

In the Nest of the Lapwing or black Plorer, there is a certain stone which is of diers colours; bear it with thee, and thou halt be invisible.

That a man may be always as gelded men.

TAke of the Worm which shineth in Summer, and give it to him to drink.

That a Woman may confess what she hath done.

Take a Water-frog quick, take away her Tongue, and put it again into the water, and put the Tongue unto a part of the heart of a woman sleeping, which when she is asked, she shall say the truth.

If thou wilt put any man in fear in his sleep.

Put under his head the skin of an Ape.

If thou wilt take a Mole, put in his hole an Onyon or Leek, or Oyl, and she will come soon forth without strength.

A Serpent goeth not nigh Garlick, and a Dog tasteth not any thing dipped with Garlick, although he be hungry.

A Perfume whereby every man shall seem to other that be in the house, in the form of Elephants, or great Horses.

Take a Spice which is called *Alchacengi*, and bray it, mixt it with a little Fat, of a Dolphin-fish, and make thereof Grains as be of Pomecitron; after perfume some of them upon a fire of Crows-dung, which is milked: and let not a place be in the hou

house, from which Smoak may come forth, but let Yaie, and the Milk be under the Earth within; all which be in the lodging, shall seem as they were great men in the shape of Horses and Elephants; and it is a very marvellous thing.

Another Perfume, which when thou makest, thou seest outwardly green men, and men of many shapes, and infinite marvels, which are not d scerned for their multitudes.

Take *Timax*, that is, *Vermilion*, and the stone *Luzlus*, and Peniryal of the Mountains, and beat it all to powder, and sift it, mix it with the fat of Dolphin-fish, Horse, or Elephant, and make Grains or Corns after the fashion of Rice, and dry them in a shadow; perfume it when thou wilt, and it shall be done, that is said.

A perfume to see in our sleep what is good, or what ill.

Take the blood of an Ass congealed, and the fat *Lupi cerivi*, and a sweet Incense, or Gum called *Storax*, and also *Storax*, of some called *Stirax*, gather it up altoge-

ther by equal weights, and let them be mixed, and Grains or Corns be made the roof, and let the house be perfumed with them, that thou shalt see him in thy sleep, that shall shew to thee all things.

The manner of making a Match or Candle-wick, which being kindled, thou shalt see men in what shape thou wilt.

Take the eyes of a Shriek Owl, the eyes of a Fish which is called *Affures*, and the eyes of a Fish which is called *Libinitis*, and the gall of Wolves, break them with thy hands, and mixt them altogether, and put them in a vessel of Glass; then when thou wilt work it, take the fat of any beast thou wilt, that this may be made the shape of it, melt it, and mix it perfectly with that medicine, and anoynt the Match, Candle-wick, or whatsoever thou wilt with it: after kindle it in the midst of the house, and the men shall seem in the shape of that beast, whose fat thou didst take.

Another Match or Candle-wick, that men *may appear in the shape of Angels.*

Take the eyes of a Fish, and the eyes of *Filze*, that is, of a breaker of bones, and break

break them with thy hands, and make them soft, and put them in a vessel of Glass seven days; after put some Oyl in them, and lighten it in a green Lamp, and put it before men which be in the house, they shall see themselves in the shape of Angels by the light of the fire.

Another Match or Wick of Candle, making men appear with black Faces.

Take a black Lamp, and pour in it Oyl of the Elder or Alder-tree, or Quicksilver, a part of the blood of them that be in letting blood, and in that blood, Oyl of the Elder or Alder-tree, (some say of the Bur-tree) or Quicksilver.

A marvellous Lamp, in which appeareth a thing of terrible quantity, having in the hand a Rod, and feareth a man.

Take a green Frog, and strike off the head of it upon a green cloath, make it wet with the Oyl of Bur-tree, or Elder-tree, and put it in the Wick, and lighten it in the green Lamp, then shalt thou perceive a black man standing, between whose hands there shall be a Lamp, and a marvellous thing.

Another Weik, which being kindled, and water put thereon, waxeth strong, and if Oyl, it goeth out.

Take Lime which water hath not touched, and put it with an weight equal to it of wax, and the half of it of the oyl of Balm and *Napta citrina*, with equal to it of Brimstone, and make a Weik of it, and drop down like Dew upon the water, and it shall be kindled, and drop down Oyl upon it, and it shall be put out.

Another Weik, which being kindled, all things seem white as silver.

Take a Lizard, and cut away the tail of it, and take that which cometh out, for it is like Quicksilver; after take a Weik and make it wet with Oyl, and put it in a new Lamp and kindle it, and the house shall seem bright and white, or gilded with silver.

A marvellous operation of a Lamp which any man shall hold, he never ceaseth farting till he let go his hold.

Take the blood of a Snail, dry it up in a linnen cloath, make it of a Weik, give it to any man thou wilt, and say, light this, he shall not cease to fart, until he let it depart; and it is a marvellous thing.

A

A Weik which being lighted, women ceaſe not to dance and play, as if they were mad for joy.

Take the blood of an Hare, and the blood of a certain Fowl which is called Solon, and is like a Turtle-dove, and of the blood of a Turtle Male, equal to the half of it; then put it in a Weik, and lighten it in the midſt of the houſe, in which are Singers and Wenches, and a marvellous thing ſhall be proved.

If thou wilt make that Lice may appear running in a mans bed, that he cannot reſt.

Caſt into his bed the weight and quantity of an Ounce, or elſe half an Ounce of *Alcakengi*, and if thou ſhalt take *Pilos aſtuis*, thereof ſhall be made a Weik, which when it is lightned, every ſick man ſeeth ther, by the vehemency of the ſickneſs, and miniſhing, or extenuation.

When thou wilt ſeem all inflamed from thy head to thy feet, and yet not hurt.

Take white great Mallows, or Holyke, mix them with the Whites of Eggs, and anoynt the body with it, and

let it be until it he dryed up, and after a noynt thee with Alom, and afterward cal on it ſmall Brimſtone beaten unto powder for the fire is inflamed on it, and hurtet not, and if thou make upon the palm c thy hand, thou ſhalt be able to hold the fir without hurt.

If thou wilt caſt any thing in the fire, an and it ſhall not burn.

Take one part of Fiſh-glew, and as muc Alom, let it be perfectly mixed, and le Vinegar be poured upon it; let what thin ſoever thou wilt be confected with it, an caſt it in the fire, then anoynt it with thi Oyntment, and it ſhall not be burned.

If thou wilt make a contrary; that is, any I mage, or other thing, and when it is put i water, it is kindled, and take it out, and it quenched.

Take Lime not quenched, and mix perfectly with a little Wax, and the oyl o *Seſanum*, and *Napia*, that is, white Earth and Brimſtone, and make of it an Image when thou ſhalt put it in water, the fir ſhall be kindled.

If thou wilt make that when thou openeſt thy hands upon a Lamp, the light of it is put out, and when thou cloſeſt them upon it, it kindleth.

Take a Spice, which is called *Spuma*, after bray it, and after make it with water of Camphire, and anoynt thy hands with it, after open them in the mouth of a Lamp, the light of it ſhall be put out, and cloſe them, and it ſhall be kindled again.

If thou wilt ſee a thing drowned, or ſee deep into the water in the night, and that it ſhall ſeem as perfect as in the day, and read books in a dark night.

ANoynt thy face with the blood of the Karemouſe or Bat, and thou ſhalt do as I ſay. If thou wilt make any thing white, perfume it with Brimſtone.

If thou wilt kill ſoon a Serpent, take as much as thou wilt of an herb called *Rotunda aſtralogia*, Smartwort, or meet Galingale, and bray it well; alſo take a Frog of the wood or field, and break it well, and mix it with *Aſtralogia*, and put there-to ſome Ink, and write within paper, or in any other thing which thou loveſt better, and caſt it to Serpents.

If

If thou wilt bear fire in thy hand, that it may not hurt thee.

Take Lime dissolved with hot water of Beans, and a little of great Mallows, or Holioke, and mixt it well with it, after anoynt the palm of thy hand with it, and let it be dryed; put it in fire, and it shall not hurt.

Philosophers say, that such Lime burns not in the fire. Moreover, Fish-glew saveth from fire, and also unpleasant Alom, and the blood of the beast called a *Salamander*, and the smoak of an Oven or Caldron. Therefore when an Oyntment is made of all these, or of certain of them, the fire hurteth not. The White of an Egg, and the great Mallows or Holioke, have vertue touching this.

A Weik which being lighted in the house, thou shalt see green things flying as Sparrows, and other birds.

TAke a new cloth, and put it in the brains of a Bird, and the feathers of her tail, and lap them in, making thereof a Weik, and put it in a new green Lamp; kindle it in the house with the oyl of Olive, and the things which are there-abouts will

appear

pear very green, and Fowls will seem fly of green and black colour.

If thou wilt make a Candle to be shaked, d yet mayest walk when it is lighted.

Get the skin of a Wolf, and also a Dog, d make of them both a Weik, and kine it with Oyl olive, and it will soon be oved.

When thou wilt light a Lanthorn, of which that holdeth it shall be afraid.

Get white linen-cloath, and make there- a Weik, and put in the hollowness of it, e Slouge of a Serpent, and gross Salt, and l it with the oyl of Olive, and give it to hom thou wilt, but as soon as he lighteth , he shall tremble and be sore afraid.

A marvellous Experience, which makes en go into the fire without hurt, or to bear fire red hot Iron in their hand, without hurt.

Take the juyce of *Bismalva*, and the White of an Egg, and the Seed of an Herb alled *Psillium*, or *Pulicarias herba*, and ruise it into Powder, and make thereof a onfection, and thereto put the juice of

of Raddish with the White of an Egg.

Anoynt thou thy body or head with t
Confection, and let it be set to dry, and a
ter anoint it again; after that thou ma
suffer boldly the fire without any hurt. B
if thou wilt that the thing anoynted see
to burn, scatter upon it quick Brimsto
well beaten into powder, and it shall see
to be burned when the Brimstone shall
kindled, and it shall not hurt him. If th
shalt blow the herb called *Colophonia*, *Gre*
Pitch beaten very small, upon the flame
the Candle which a man holdeth in his han
it augmenteth marvellously the fire, and lif
eth up the frame unto the house-roo
That thou mayst bear fire unhurt, let Lim
be dissolved with hot water of Beans, an
put there to a little of Red-earth of *Miti*
na, after put to a little, great Mallows, o
Holihock with which conjoyned or mixe
together, anoynt the palm of thy hand, an
let it dry up; and so may thou bear an
fire unhurt.

If thou wilt make burning water in this manner,

Take black, thick, mighty and old wine
an

d in one quart of it, thou ſhalt temper a
tie quick lime and brimſtone beaten into
wder very ſmall, and lees of good Wine,
d common Salt, white and groſs; after
ou ſhalt put it in a ground well clayed,
d *Deſuper poſito alembico*, thou ſhalt di-
l burning water, which thou ſhould keep
a Glaſs.

ou mayeſt make a great fire in this maner.

Take quick Brimſtone, lees of wine *Sar-*
cil:am piolam, ſodden Salt, Oyl of Stone,
d common Oyl; make them ſeeth well,
d if any thing be put in it, it is kindled,
nether it be tree or iron, and is not put
t by piſs, vinegar, or ſand.

If thou wilt that every thing ceaſe to be
arvelled, look the ſufficient Cauſes of do-
g, and alſo of ſuffering; for if thou look
th, thou ſhalt not marvel: for thou ſhalt
e that there is ſo great aptneſs in one
fficience of another, that it maketh thee
t to marvel; for when thou ſeeſt that
ld water kindled the fire, and putteth it
t out, if thou ſhould behold the doing
uſe, thou wouldeſt marvel what were
e efficient cauſe convenient to this thing;

but

but when thou lookeſt to the matter c
that effect, that is, becauſe it is Lime an
Brimſtone, which are very inflamable, f
that a very little thing flameth them; Tho
ſeeſt that there is nothing to be marvelle

Likewiſe it is a marvel, that a thing
burned with fire, when one of the Cauſ
is beholden only: But when the nature c
the Sufferer, or weakneſs of the Doer i
looked on, there is no marvel.

If thou wilt make a Carbunkle-ſtone, or thing ſhining in the Night.

Take very many of the little beaſts ſh
ning by Night, and put them beaten ſm
in a bottle of Glaſs, and cloſe it, and bur
it in hot Horſes dung, and let it tarry fi
teen days, afterward thou ſhalt diſtil w
ter of them *Per Alembicum*, which thc
ſhalt put in a Veſſel of Chryſtal or Glaſ
it giveth ſo great clearneſs, that every ma
may read and write in a dark place whe
it is. Some men maketh this Water of t
Gall of a Snail, the Gall of the Weaſel, t
the Gall of the Ferret, and of a Wate
dog, then bury them in dung, and diſt
water out of them.

Ma

Make flying fire after this manner.

TAke one pound of Brimſtone, two pounds of the Coals of Willow, or Withy, ſix pound of ſtony Salt, theſe three things muſt be brayed very ſmall on a Marble-ſtone; afterwards thou muſt put ſoon at thy pleaſure in a Coot of paper flying, or cauſing Thunder.

A Coot to fly ſhould be long, ſmall, and full of that beſt Powder; but a Coot to make Thunder ſhould be ſhort, groſs, and half full.

Here endeth the Secrets of Albertus Magnus.